

the Instructor

DECEMBER 1954



the Instructor

DECEMBER, 1954

Volume 89, Number 12



OUR COVER

OFFERING a short, simple prayer, is this little girl's way of expressing gratitude to her Father in Heaven for His blessings and kindnesses granted each day. At this glad season, at the end of each year, we too should remember in prayer the gift to the world by our Father in heaven of His Son who became our Savior.

Prayer each night and morning is an oft neglected privilege and opportunity, for there we may thank Him privately for all that He has permitted us to experience. There we may petition him in behalf of those we love for their needed blessings.

Let us kneel at this Christmastide—and every day—with our children in humble prayer that together we may express our thanks for our Father's bounteous goodness.

—B. O. H.

The Instructor is the official organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints and is devoted to the study of what to teach and how to teach according to the Restored Gospel.

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The Divine Gift of Christmas*

CHRISTMAS has its pleasures, its joys, but it also has lessons for thought and sacred deliberations. The introduction of Christ into this life is most beautifully expressed. The angel said to the shepherds, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." In these words there was the fulfillment of a great national promise — the fulfillment of divine expectations.

The Jews looked forward to the coming of their Messiah. That expectation was nearest and dearest to their hearts. They were promised through the coming of their Messiah freedom and liberation from bondage; but, like many other people, they could think of bondage only in a material sense. They wanted political liberation from the government of the Romans. They wanted relief from the physical pressure of hard times. What they wanted and what they needed were quite different.

Sometimes one may be so overwhelmed by the sense of what he *wants*, as to be lost to his highest and best *needs*. Strange that a man should be so ignorant of his needs! His selfishness has blinded him to all but those physical wants that give only temporal pleasure, and temporal pleasures are always full of disappointments. They create envy, jealousy and limit the vision of man to the most sordid things in his nature.

What a beautiful and timely expression fell from the lips of the angel when he said: "... Behold I bring to you good tidings of great joy!" The tidings which the angel brought was a joy, and what is the difference between a joy and a pleasure? The latter is merely temporary. It is the means of a passing hope. It is momentary and may end in disaster. But what is joy? Joy is the fulfillment of the highest and best in the divine needs of man. Sometimes it is said that "joy is the rebound of sorrow."

Out of sorrow, out of disappointments, yes, even out of afflictions may come a great joy. Israel at the coming of Jesus was in bonds of affliction. Joy is a reward not only for persistency in Godlike things but is often a reward for suffering, often a capstone in the fulfillment of a divine purpose. And so the Jews, at the height of their persecution and affliction, had sent to them a great joy; but they could not comprehend it, they could not understand it.

After all, we must adjust our lives to a high sense of appreciation. Our lives should be attuned to the things of God. The Jews might understand the language of an angel, but they could not understand its meaning. How simple the announcement of the angelic host to the shepherds! Do we understand it? What is the meaning to us, God's children, of the words, "Tidings of great joy"? What do we expect? Are we looking for a Christmas present or for a great spiritual manifestation? How differently they are announced.

Dwell upon the words of the angels, "Glory to God in the highest, and on earth peace, good will to men." Peace and good will. What a divine gift! It is more than a present; it is a sacred communication to the human soul.

*During this period of international and personal unrest, the message contained in this December, 1923, *Juvenile Instructor* editorial is as important today as it was when originally published.



PRESIDENT MCKAY'S PAGE

Christ, the Light of Men's Lives

THERE is a joy in Christmas which is unsurpassed by any other season or event in the year. It is the joy that comes from losing self for the happiness of others. Because of this, though Christmas had no other virtue, each Yuletide should find the world a little better than the last.

Evidences of progress in the Church give us true cause for rejoicing. The loyalty of the members to the ideals and teachings of the Man of Galilee has been evidenced in many ways: by greater response to the proclamation of the Gospel abroad; by the erection of new Church edifices; by the organization of new stakes; and by greater participation in LDS activities by young people of the Church.

Peace Is Won Through Eternal Vigilance

All these accomplishments and efforts contribute to the joy and peace Christ came to establish. But let us remember that peace is the price of eternal vigilance and constant righteous efforts. Forces of evil and misery are still rampant in the world and must be resisted.

The rising sun can dispel the darkness of the night; but it cannot banish the blackness of malice, hatred, bigotry, selfishness and greed from the hearts of humanity. Nor will happiness and peace come to earth until the light of love and human compassion enters the souls of men.

There can be no happiness, no salvation without peace in life, peace in the Hereafter. Christ exemplified that principle throughout his life. Everything that pertains to human happiness and salvation, Christ exemplified. He is the light and the life; He is the first example of salvation to the individual.

Three Ideals in Christ's Teachings

Inseparable with the true purpose of Christmas and included in the annunciation were three glorious ideals: (1) Faith, (2) Peace, and (3) Brotherhood.

Believers and non-believers agree that the realization of these would be most desirable. But the problem is: How may that realization be achieved? To this question Jesus answers: First set right the individual; then many individuals thus set right, believing sincerely and acting accordingly, would constitute a community in which upright principles would be practiced — a community from which sin, ignorance and poverty would be banished.

Faith, a Personal Matter

Faith in God cannot, of course, be other than personal. It must be yours, it must be mine, and, to be effective, must spring from the mind and heart. Every man will do well to pray with Emerson: "O God, make me willing to be willing to do thy will." The responsibility, therefore, of making the world better belongs to you and to a million others professing His name.

As faith in God, so the coming of peace has its source in the individual heart. The soul is the foundation from which the peace of the world will spring. Before permanent peace is assured, there shall have to be felt in the hearts of men more consideration for others; there shall have to be manifested the Christ spirit: "Do unto others as you would have others do unto you."

Brotherhood

Brotherhood is fostered not in conquest nor in the abuse of power, but in service. It involves confidence in man, not suspicion and hatred. Would mankind avoid contention and bitterness of feeling? Then let each individual deplore and denounce slander, the vicious seed of discontent. He is a reprobate who goes about destroying with his vile tongue the reputation of another. Brotherhood demands truthful speaking as well as honest dealings.

Reconciliation

Christ put even before worship, the principle of reconciliation. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (*Matthew 5:23, 24.*)

Harboring an evil thought injures the person who harbors it more than the man against whom he harbors it. Modern psychology emphasizes that truth. If we would have peace, we should banish enmity for others. Bearing enmity in our hearts injures us and drives from our hearts that peace.

It is the spirit of good will in the cheer of Christmas that makes so glorious this best of holidays. Brotherliness is but the manifestation of the spirit of Christ.

(Concluded on opposite page.)

EDITOR'S NOTE: If you have a question on Sunday School procedure, submit it to your stake or mission superintendency. If this superintendency would like more information regarding the query, then it should be directed to: Question Box, *The Instructor*, 50 North Main Street, Salt Lake City 1, Utah.

Should a Class Have Two Teachers?

Assistant Teachers?

Q. *What is the General Board's feeling about having two teachers assigned to a Sunday School class?*

A. Generally, while there are some advantages to this plan, the General Board does not favor two teachers to a class. Experience has shown that there is often the temptation to "take turns" giving the lesson, with the teacher not assigned often staying away on that particular Sunday. Of course, in the Junior Sunday School departments there are several teachers assigned to each group studying the same lessons. But here it is recommended that when the classes divide into little groups of about eight boys and girls, the same teacher be assigned to the same little group each Sunday — so far as is feasible.

* * *

Time for Preparation?

Q. *Just how long should a Sunday School teacher take to prepare a lesson?*

A. A good teacher, in every spare moment, is conscious of lesson preparation. Elder Adam S. Bennion, an outstanding Gospel teacher in the Church and now an adviser to the General Board, once said that he spent at least nine hours in preparation for a Sunday School lesson. Sunday School teaching is no exception to the axiom: "There is no excellence without labor."

* * *

Faculty Dues?

Q. *I'm a new Sunday School superintendent in our ward. I find that the practice has been to assess monthly dues on Sunday School teachers. What does the General Board think about dues for officers and teachers?*

A. There is nothing in the *Sunday School Handbook* that recommends dues. However, some wards distribute copies of *The Instructor* among teachers each month, and collect payment at the time. There is no objection to this. Nor is there any objection to a nominal collection for a Sunday School officers and teach-

ers social, particularly after a faculty meeting. There are other occasions, such as money for flowers for a sick associate, when a little collection may be required. However, burdensome collections or dues should be avoided. Funds for such things as visual aids, and other teachers' aids, can be provided by making an adequate collection on Budget Sunday. (See "A Frank Talk about Sunday School Finances" by Superintendent George R. Hill, *The Instructor*, July, 1954, page 213.)

* * *

Is "Union" Out?

Q. *I noticed on the printed program for the Sunday School Conference in the Salt Lake Tabernacle in October that the word "Union" had been dropped from the Deseret Sunday School Union. Was it an oversight or is the name preferred without the union?*

A. The name is now preferred without the "Union." As you know the name of the monthly union meeting was recently changed to Monthly Preparation Meeting.

CHRIST, THE LIGHT OF MEN'S LIVES

(Concluded from opposite page.)

Christ, the Light of Men's Lives

Christ is the true light of men's lives. His coming was heralded by heavenly voices singing: "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.)

Thus was recorded the greatest and most momentous fact in the history of the world. In His taking upon Himself mortality, Christ personified Deity; in His walks and teachings among men, He exemplified the true philosophy of being; in His death and resurrection, He opened the door to life and immortality.

Rejecting the Tempter's scheme of coercion and self-glorification, the

Savior established a plan that will regenerate men's souls. He knew that this regenerating force would be silent, almost imperceptible, slow in gaining momentum and disappointing to all except only those who caught His vision, victorious only through His death, resurrection and second coming.

A living faith in the hearts of true believers that Christ is the Son of the Living God will eradicate from men's hearts hate, avarice, all vain ambition for selfish power and conquest.

Mission of the Church

The mission of the Church is to establish peace. The living Christ is

its head. It is the duty of the members thereof to manifest brotherly love, first toward one another, then toward all mankind; to seek unity, harmony and peace in organizations within the Church, and then, by precept and example to extend these virtues throughout the world.

May men everywhere this Christ-mastide and always, through the recognition of Christ, experience the unwavering assurance connoted in the exclamation: "my Lord, and my God." Then and not until then may this distracted world hope for peace on earth and good will among men; for "there is none other name under heaven given among men whereby we must be saved."



Experiencing true repentance, the prodigal son said, "Father, I have sinned against heaven, and in thy sight am not worthy . . ."

(TO THE TEACHER: The following outline is suggested for a uniform lesson to be used in the Senior Sunday School on Stake Conference Sunday during the first quarter of 1955. It is assumed that the Junior Sunday School classes will use the regular lessons for that Sunday. The ward superintendent should have determined in advance the number of Sunday School classes that will be held on Stake Conference Sunday so the teacher will be able to plan in advance for a particular age group.)

It is not intended that any teacher will follow this outline in detail. The material should be adapted to the situation by the teacher. It may be that a particular section of this outline should receive special emphasis in your ward. However, the objective should be followed as stated.)

THE Fourth Article of Faith states that repentance is the second principle of the Gospel, following faith and preceding the ordinance of baptism.

Objective:

To develop deeper appreciation for the meaning and application of the principle of repentance.

What Is Repentance?

The Winston Dictionary, College Edition, defines

*Suggested Lesson
for Stake Conference
Sunday—
First Quarter*

REPENTANCE

a first principle of the gospel

By William P. Miller

"Repentance 'is sorrow for sin with self-condemnation, and complete turning away from the sin.' It is therefore, more than mere remorse; 'it comprehends a change of nature befitting heaven.'"

—President David O. McKay.

repentance as: "1, the act of feeling regret or sorrow for wrongdoing; 2, the state of one who regrets wrongdoing; sorrow for wrongdoing with desire to undo the wrong; contrition."

Elder James E. Talmage says "The term repentance is used in the scriptures with several different meanings, but, as representing the duty required of all who would obtain forgiveness for transgression it indicates a godly sorrow for sin, producing a reformation of life, and embodies (1) a conviction of guilt; (2) a desire to be relieved from the hurtful effects of sin; and (3) an earnest determination to forsake sin and to accomplish good." (*Articles of Faith*, p. 109.)

What Are Steps in Repentance?

1. The first step in repentance is the acknowledgment of sin or wrongdoing. If forgiveness from God is desired, then it follows that acknowledgment of sin to God is the first step. If error is committed against an individual, then confession of the wrongdoing to the individual is first in order if forgiveness is desired.

2. The second step in repentance is a genuine willingness on the part of the individual to forgive others. In the Lord's Prayer the statement "Forgive us our debts, as we forgive our debtors" acknowledges this second step.

The Savior taught His disciples as follows, "... If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

"And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." (Luke 17:3, 4.)

The parable of the unforgiving servant as recorded in Matthew 18:23-25 illustrates this second step very well.

3. The third step in repentance is confidence in Christ's atoning sacrifice as demonstrated by a genuine desire on the part of the individual to refrain from further sin. The sincerity of an expression of repentance can be measured by the determination shown toward rightful living.

Is Repentance Essential for Salvation?

The great message of the prophets in the Old Testament was repeated appeals for repentance. The mission of John the Baptist was to cry repentance to prepare the way for the coming of the Savior. The teacher is referred to the following references: Doctrine & Covenants 20:29, Luke 13:3, Mark 1:15, Mat-

thew 3:2, Acts 2:38, Doctrine & Covenants 1:31-33.

Is Repentance Possible in the Hereafter?

We are taught that it is possible for individuals to repent in the hereafter. The important program of the Church, in doing temple work for the dead, assumes that individuals who have passed away will be able to profit from these ordinances. However, the terms and conditions are not known in detail. We are cautioned repeatedly in the scriptures that this life is the place and time for repentance and that to attempt to defer it to a hereafter state is hazardous. A forceful discussion on this question is recorded in Alma 34:32-35.

The teacher should impress upon the class that even though the Lord is pleased when sinners repent our main object should be to live in such a way that the need for repentance is at a minimum. In the parable of the prodigal son as recorded in Luke 15:11-32 the great message is in the statement of the father to the faithful son "Son, thou art ever with me, and all that I have is thine."

References:

Articles of Faith, James E. Talmage, pages 109-119.
Good Tidings to All People, Carl F. Eyring, Course No. 17, Sunday School Lesson Manuals for 1953, Chapter 27, pages 67-69.
Gospel Ideals, David O. McKay, pages 12-14.

Meet Your New Board Member

By Harold Lundstrom

WAYNE G. BROWN

BOTH by inclination and by choice, Wayne G. Brown is a "family" man. His 13-year-old son and his

two daughters, aged 6 and 3, are his cardinal interests. This isn't to deny, though, that when they are tucked in bed, he doesn't enjoy reading the sports page or attending a play, both of which are top leisure interests on his hobby list.

Until recently, too, the new board member was very active as a reserve officer of the United States Army, the result of his serving five years in the U. S. Corps of Engi-



neers, commissioned as a lieutenant colonel.

And Elder Brown has also given years of service to the Church as any review of his many assignments will quickly indicate. At the time of his appointment to the General Board, he was serving as a teacher in the Yale Second Ward of Bonneville Stake.

Previous assignments include: a mission in the Northwestern States Mission, 1927-1929; Granite Stake Sunday School board, counselor in the Arlington Ward bishopric, Washington Stake; Sunday School teacher, Sunday School superintendent, High Priest group leader, in the Yale Ward, Bonneville Stake;

and assistant superintendent of the Washington Stake Sunday School.

At the present time, Elder Brown is the loan guaranty officer of the Veteran's Administration regional office in Salt Lake City. He began this work in June, 1954, following four years in Washington, D. C., as a special assistant administrator in the Defense Transportation Administration.

A native of Salt Lake City, he is the son of Campbell M. and Em-maretta B. Brown. He received his education at the old LDS High School and the University of Utah which he attended three years. He was married to the former Miss Marjorie Gordy in the Salt Lake Temple on Dec. 29, 1934.

THERE is doubtful merit in "spoon-feeding" intelligent people. It is the merit of the Church that the workers in it shall exercise themselves to do their work well, and that thereby, they may grow in power and wisdom and influence for good.

—Alexander Schreiner.

Member, Deseret Sunday School General Board.

FOR a Sunday School organization to neglect or fail to provide every teaching aid possible and its efficient storage and use through a competent librarian and library is to shirk a responsibility and to lessen the effectiveness of our Gospel Teaching.

—J. Holman Waters.

Member, Deseret Sunday School General Board.

WHILE Handel was composing the Messiah he felt the Divine Presence at his side. Later, when someone commented that everyone admired and loved his work, Handel replied, "That is not what I had hoped for. It was not written to please the listeners, but to make them better people."

—Le Recueil, Quebec.

How Our Christmas Carols Began

By Alexander Schreiner

"Silent Night" immediately. By the next Christmas, the new song was sung in all the neighboring villages; and now it is heard all around the world.

"Hark! The Herald Angels Sing" are words written by Charles Wesley, who was the author of more than six thousand hymns. These words had been sung to many different tunes, but they did not attain universal popularity until the kindly Mendelssohn's melody came along. Curiously enough, Mendelssohn had composed the music not for these Christmas words, but for part of a cantata entitled "God is Light" which was sung at a Leipzig fair commemorating the invention of printing.

A New Song Promised

"O Little Town of Bethlehem" was written in America, the words by Phillips Brooks, the famous Boston preacher, and the melody by Lewis H. Redner, organist and Sunday School superintendent in Philadelphia. Redner had promised his pupils a new song in time for Christmas Sunday. By Saturday evening, he had failed to compose a melody that pleased him. During the night, he awoke suddenly when a melody was running through his mind. He quickly jotted down the notes and then went back to sleep. The next morning he taught the new hymn to the delighted children.

When George Frederick Handel finished writing his great oratorio, "The Messiah," he felt so inspired that he imagined that the glories of the heavens had been opened up to him. It is his melody that we sing to "Joy to the World."



When children join heart to heart in singing of the promise of Christmas, a carol is heard.

THERE can be no happier singing than that of Christmas carols. In them we sing of love and joy, and of our belief in the essential goodness of life. We join heart to heart in voicing "Glory to the New-born King," "As Shepherds Watched Their Flocks by Night," and "Peace on Earth, Good Will to Men."

Most of us can remember many happy yuletide occasions when we went, as Martin Luther said, "from house to house and from village to village, singing carols in four-part harmony." All of us have sung them around the family fireside, bringing hearts and souls together. We have watched our children at home and in Sunday School singing "Away in a Manger, No Crib for His Bed" with arms folded, like miniature Madonnas, rocking the little Lord Jesus to sleep.

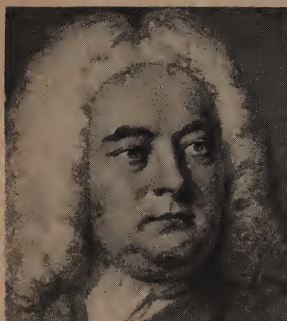
Remind Us of Promise

The carols not only express love and joy, but they also have important spiritual significance. They re-

mind us of the *promise* of Christmas. Regardless of our troubles, far or near, we sing our living testimonies of trusting faith in that day when this same Jesus will reign as the prince of peace, and Lord of lords.

Carol singing has not always existed in America. The Puritans in 1652 passed a law forbidding the observance of Christmas. It was 150 years later, in the early 19th century, that German settlers in the Middle West imported the traditional Christmas tree (Tannenbaum) of the old country, and Christmas came to be the nation-wide American festival which it now is.

Perhaps dearest to our hearts is the carol, "Silent Night," written more than a century ago in 1818 in Arnsdorf, a small Tirolian village. The people were preparing for the Christmas festival. The pastor, Joseph Mohr, wrote some verses for which the choir director, Franz Gruber, wrote the melody. On Christmas eve this song was first sung by the Strasser Sisters, a Tirolese singing group. The people loved



GEORGE FREDERICK HANDEL
He imagined the glories of heaven.

Our own Latter-day Saint poets and composers have also written hymns in honor of Christmas time. John Menzies Macfarlane wrote both words and music to "Far, Far Away on Judea's Plains." His father was at one time coachman to the Queen of England. John Macfarlane immigrated to America and settled in Cedar City, Utah. Here he organized a choir, and when St. George was settled he took his choir there and gave a concert, to cheer

up the people. After the concert Erastus Snow said to him: "We need a choir in St. George. You go home, sell out, and come down here to live." We remember him gratefully for his music.

Ebenezer Beesley is one of the most notable among the pioneer composers of Latter-day Saint hymns. In 1880 he was appointed director of the Salt Lake Tabernacle choir. He wrote beautiful music to the classic text of Longfellow: "When Christ Was Born in Bethlehem." The music is difficult for congregational singing and is more fitting for practiced choir singers who can prepare it with special care.

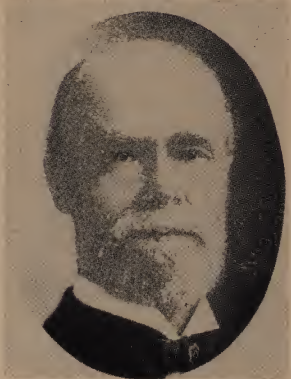
One of the most charming Christmas cradle songs for children was written by Joseph Ballantyne, for many years director of the Ogden Tabernacle choir.

"Oh hush thee, my baby,
a story I'll tell,
How little Lord Jesus
on earth came to dwell, . . ."

In carol singing we lift our voices high, expressing our confidence in that glorious time to come when Christ shall reign in peace forever and ever.

"The heavenly star its rays afar
On every land is throwing
And shall not cease till holy peace
In all the earth is growing.
Hosanna, hosanna, hosanna to his name."

Carol singing today is part of the brightness of the millennial dawn.



EBENEZER BEESLEY
He wrote music to Longfellow's text.

KEEPING CHRISTMAS

"THERE is a better thing than the observance of Christmas day, and that is keeping Christmas. Are you willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellow men are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe, and look around you for some place, where you can sow a few seeds of happiness—Are you willing to do these things even for a day?"

"Then you can keep Christmas!"

—Henry Van Dyke,
The Instructor, V. 68, page 563.

"A CHILD'S CHRISTMAS PRAYER"

WE thank Thee, Heavenly Father,
For teachers kind and good,
For parents dear who help us
To do the things we should.

CHRISTMAS IN THE HEART

THERE'S Christmas in the home and church,
There's Christmas in the mart;
But you'll not know what Christmas is
Unless it's in your heart!

The bells may call across the snow,
And carols search the air,
But oh, the heart will miss the thrill
Unless it's Christmas there.

The calendar may mark the day —
'Twill only bring Time's smart,
Unless the golden tide runs high,
With Christmas in your heart.

So while the year moves swiftly to its closing
Let all the choirs their songs of gladness start,
Singing not only in the vaulted temples,
But singing, singing, singing in your heart!

—Edward Gordon Innes,
The Instructor, V. 68, page 547.

We thank Thee, too, for Christmas,
When children's hearts are gay,
But most of all for Jesus,
Who gave us Christmas Day.

—Eunice J. Miles.

What Is the Origin of Your Name?

By Archibald F. Bennett*

What is the meaning behind the name that you bear? How did your distant kinsfolk spell their names? Those studying the Genealogical course, No. 21, will soon know. How about you?

YOUR name is a life-long personal possession. It belongs to you and identifies you from all others. When your name is heard, people think of you. That name becomes a symbol to represent you in the mind of all other persons. It is one of the most unique and distinctive of all the things you own.

Originally all names had a special meaning. At first it was customary to bestow only a single or "given" name. Later, surnames were adopted, at different periods in different countries. About the year 1800 it became the fashion in England and America to name a child with more than one given or Christian name. In countries such as Germany and Switzerland that custom had prevailed for some centuries. Both given names and surnames once had a specific meaning.

Strangely, most of us go through life never knowing the significance of our most intimate possession—our name!

Do you know the origin and meaning of your name—given names and surname?

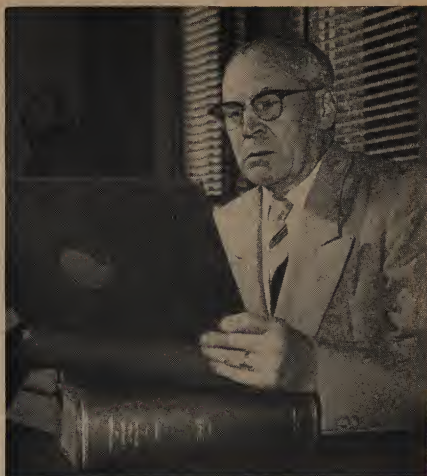
Scientific studies have been made of names, based upon their actual occurrence in history. As a result, by consulting the best surname histories now available, it is possible to describe the origin and meaning of most names now in use.

For example, let us take the names of the fifteen men who constitute our First Presidency and Council of the Twelve. Their names are derived from many languages and many different countries and in the beginning had most interesting meanings.

What is the origin of the name of our President, David Oman McKay?

David is from the Hebrew, meaning "beloved."

Oman is a family name, of which this is the common



Examining one of many books needed to trace ones ancestry is the author, Archibald F. Bennett.

spelling in the Orkney islands in Scotland, derived from Hamundr — "high gift," or from Amund and Amundi, an old personal name among the Norsemen.

McKay represents in English the Gaelic name Mac-Oidh, "a compound of *mac* (son), and *Aoidh* the genitive of the proper name Aodh. Aodh frequently appears in the literature of the Gael as the name of Picts, Scots, and Irish." It is a later form of Aed, Aedh, one of the most popular of Gaelic names, "and is supposed to mean 'the fiery or impetuous one.'"

The name MacKay is spelled in a great variety of ways, as Makky, Macky, Maky, Mckey, Mc-keye, Mackie, Mckie, Mackey, McKy, McCe, McAy, McGe, Makkay, McKey, MaKKay, MaK-Kaye, McCay, etc. (*The Book of Mackay*, pp. 4-5.) In Inverness-shire the name is usually called in Gaelic MacAi, that is MacDhai or Davidson.

Similarly we may analyze the name of President Stephen L. Richards:

Stephen is Greek for "a crown."

Richards means "son of Richard." The name *Richard* is Teutonic for "kingly power" and "strong ruler."

L in his name is simply an initial.

Interesting also is the meaning of the full name of President Clark.

Joshua is Hebrew for "the Lord is salvation" or "whose help is the Lord."

Reuben in Hebrew means "behold a son!"

Clark is derived from the occupational name of "Clerk," one who could read and write.

Among the Twelve we find those bearing trade names, such as:

*Brother Bennett is General Secretary of the Genealogical Society, author of the text *Saviors on Mount Zion* used for Course No. 21, and is a member of the Sunday School General Board.

Smith—which might mean blacksmith, goldsmith, locksmith, etc.

Spencer—from Le Dispenser, a steward.

Kimball—from Kembolde, Kemble, a maker of combs.

Moyle—a Manx surname, a furnace man.

Others among them bear surnames which are patronymics, derived from the name of a father or ancestor, thus:

Benson—Ben's son, the son of Benjamin (Hebrew for "son of my strength")

Petersen—son of Peter (Greek for "stone")

Bennion—contraction of "ap Enion" meaning son of Enion, a Welsh given name.

Evans—the son of Evan (Celtic for "young warrior")

Richards—son of Richard (Teutonic for "kingly power" or "strong ruler")

Some of their surnames are derived from localities: Fielding—from field or feld. Traditionally this family had dominions in Renfelsen in Germany and one of them, coming to England, took the surname of Felden or Fielding.

Bingham—from the town of Bingham in Nottinghamshire, England. "Bing," Danish for a place where provisions are deposited, and "ham" a town or village.

Lee—(also Lea, Ley), a pasture or meadow, lands not plowed, a common, sheltered place.

Stapley—a stapel is Saxon for a staple, fastening or stake and ley a lea or meadow. Thus the name means a meadow inclosed or fenced round with stakes. There is a parish called Stapley in Cheshire and a hamlet of Stapley in Somersetshire.

Romney—formerly Rumney, and previously Rumley.

Rum is evidently a corruption of Ram, and Lea a meadow, hence "a ram meadow." However, among the Saxons two words *Rumen-æa* meant a large watery expanse or marsh, and from these words came the place name of Romney in Kent.

Woolley—from "Wold-ley," from "wold," a wood, a lawn, and sometimes a plain, and ley, a meadow.

Taft—(also Tefft or Teft), a piece of ground where there has been a house.

Morris—(also Maurice), Latin for Moor or Moorish. Dinwoodey—(also Dinwiddie, Dinwoodie, Dunwidge), from Dinwoodie in the parish of Applegarth, Dumfriesshire, Scotland. "This surname is spelled in more than one hundred forms in old Scots records." (*The Surnames of Scotland*, p. 209.)

Interesting are the early meanings of the given names of these brethren:

Joseph—The Lord addeth. (Hebrew)

Harold—Teutonic for "powerful warrior;" Anglo-Saxon for "leader, champion."

Ezra—Hebrew for "the helpful" or "rising of light."

Mark—from the Latin *Marcus*, meaning "martial, warlike."

Edward—Teutonic for "rich guardian."

Henry—Teutonic for "ruler of the home" or "chief of the dwelling."

Delbert—Teutonic for "nobly bright."

Leon—Greek for "lion-like," "of a lion nature."

Marion—Hebrew for "bitter."

George—Greek for "husbandman, farmer."

LeGrand—French for "the great."

Adam—Hebrew for "likeness (to God);" cf. *Michael* meaning "who is like God."

Samuel—"asked of God" (Hebrew).

Louis—(also Ludvig, Ludovike, etc.), Teutonic for "famous holiness;" Old French for "glorious warrior."

Quayle—contracted from *Mac Phail* "son of Paul."

A very widely distributed name on the Isle of Man. Elder Morris was evidently named after President George Quayle Cannon, whose ancestors for generations are found on the Isle of Man.

In the surname dictionaries similar definitions are given for the names of females.

Have you yet determined how your names originated? If not, why not utilize the knowledge at hand and ascertain where you got your names and what was their original meaning? Enjoy and profit from "the romance of surnames."

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HUMANITY is never so beautiful as when praying for forgiveness, or else forgiving another.

—Jean Paul Richter.

WHAT I gave, I have; what I spent, I had; what I kept, I lost.

—Old Epitaph.

WHAT we hope ever to do with ease, we must learn first to do with diligence.

—Samuel Johnson.



As a young boy, Jesus learned and used scriptures. Our youth must also be given the opportunity of being guided and sustained by those holy words.

TAKE a moment to think how different our lives would be, if we had never known the literature we call the scriptures. Literature produced under the inspiration of the Lord and accepted by men as the word of the Lord has had incalculable influence upon human life and the events of human history.

The Old Testament and the New Testament are "scriptures" to the Christian world.

The Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price are added to the Holy Bible to constitute the scriptures of the Latter-day Saints.

This fact carries with it several interesting and profound connotations. One of them is that to the Latter-day Saints some scriptures more than the Old and New Testament are needed and available.

More were needed to bring about the "restoration of the Gospel," which the Latter-day Saints believe was the great religious fact of the nineteenth century.

More scriptures became available, through the grace and plan of the Lord, as means by which he kept his many promises to mankind. The existence of these additional scriptures is evidence that he has spoken again. They support the Latter-day Saint principle of continuous revelation.

The Christian world, human history, and the individual lives of human beings would have been vastly different, if there had been no Holy Bible.

*President of the British Mission and Sunday School General Board member.

Let the Scriptures Speak

By A. Hamer Reiser*

Simple and commonplace things as names for people would have been different, for without the Bible we would have other names than John and Mary; Paul, Peter, David, Adam, Enoch, Noah. There would have been other names than Rebecca and Rachel; Deborah, Delilah, and Dorcas.

Human history would have been different. Without the scriptures, how could the ancient purposes of the Israelites have been preserved and persisted to spread Jehovah worship, the forerunner of Christianity? The struggles of the early Christians, the Christianizing of the Roman empire, the foundations of European law and life and culture would have been profoundly different.

Without the scriptures, the music and hence the literature, the ideas and the art of the European world would have been infinitely different and poorer. Without the Christian scriptures there would have been no Michelangelo's Moses or David. No great Biblical art for the dome of St. Peter's in Rome. No other inspired art for meetinghouses, churches and cathedrals throughout the world.

The architecture of our meetinghouses would have been different. There may even have been none.

Our music would have never felt the surging power which produced the great oratorios such as the Messiah and the vast productions of sacred music, chorals, hymns and solos. Poetry would have been relatively bleak and sterile.

Our great store of adventure and character stories would be impoverished.

Our structure of legal principles, and procedure would have been of necessity greatly altered since we have borrowed so many of our concepts of restitution, and of justice and of right and wrong from the fundamental ideas found in the scriptures.

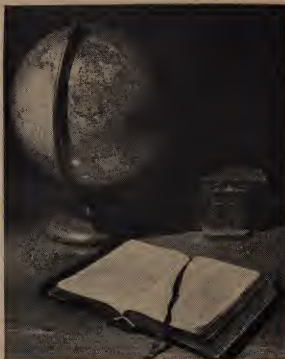
Our morals and ethics would be altered. Long ago they would have gone off in other directions had there been no influence felt from the holy writings of the prophets of Israel and from the teachings of the Savior.

Our efforts at character building would have been seriously impaired without the inspiration and ideas made available through the scriptures.

Our motivation for education, for schools, for teaching and learning would have been different had there been no ideas available from the scriptures about the dignity and improbability of the human personality.

Our very language and expressions have been strongly influenced and shaped by the scriptures. The "fly in the ointment," "handwriting on the wall," "eye for an eye," "bread cast upon the waters," "turn the other cheek," "overcome evil with good" ideas are scriptural. How vastly different our lives would have been, if other ideas than these had

(Concluded on page 367.)



How different human history would have been had there not been the Holy Bible's moral influence.

"Search these Commandments..."*

TEACHERS: Here are your assignments for class memorization, correlated with the February lessons.

might know thee the only true God, and Jesus Christ, whom thou hast sent.

—John 17:3.

shall humble himself shall be exalted.

—Matthew 23:11-12.

WHAT IT MEANS TO BE A LATTER-DAY SAINT

Course No. 7

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

—James 1:5, 6.

LEADERS OF THE SCRIPTURES

Course No. 9

... Thou shalt love the Lord thy God with all thy heart, with all thy might, mind and strength; and in the name of Jesus Christ thou shalt serve him.

—Doctrine and Covenants 59:5.

HISTORY OF THE RESTORED CHURCH

Course No. 11

Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.

—Doctrine and Covenants 88:81.

PRINCIPLES OF THE RESTORED CHURCH AT WORK

Course No. 13

And this is life eternal, that they

*See Course No. 27.

HOW I MEMORIZE SCRIPTURE . . .

I find it helpful in memorizing scripture to make certain that I comprehend its full meaning in relation to the context as a whole; to read the entire passage through several times, relying less and less on an eye examination of it; to have the passage well in mind in the evening before retiring; and to repeat it in the morning before arising.

Overlearning a passage enables me to retain it.

—Leland H. Monson,

Chairman, Division of Humanities,
Weber College, Ogden, Utah.

LIFE IN ANCIENT AMERICA

Course No. 15

For the fulness of mine intent is that I may persuade men to come unto the God of Abraham, and the God of Isaac, and the God of Jacob, and be saved.

—1 Nephi 6:4.

CHRIST'S IDEALS FOR LIVING

Course No. 19

But he that is greatest among you shall be your servant.

And whosoever shall exalt himself shall be abased; and he that

SAVIORS ON MOUNT ZION

Course No. 21

... Blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel. . . .

—Doctrine and Covenants 86:11.

PARENT AND CHILD

Course No. 24

Train up a child in the way he should go; and when he is old, he will not depart from it.

—Proverbs 22:6.

TEACHINGS OF THE DOCTRINE AND COVENANTS

Course No. 27

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

—Doctrine and Covenants 1:37.

A MARVELOUS WORK AND A WONDER

Course No. 29

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

—Revelation 14:6.



Each child had an opportunity to touch the wet, cool sand and thereby experience that same feeling the blind man had when his eyes were anointed by Jesus with wet clay.

Through active participation in planned lessons, each child can first experience, then come to believe the lessons we seek to teach; so, . . .

Fill Each Lesson With Opportunities

By Claribel W. Aldous

LITTLE children are by nature eager to learn. The many questions they ask show this eagerness. Therefore, teachers should have great patience and answer each question satisfactorily.

Children want to know the "why" of everything around them. The teacher must help them to answer these questions that are of great importance to them even though they are commonplace and seemingly unimportant to adults.

Children are social beings. The Nursery-age child can have a real spiritual experience in just being with other children his own age. In learning to share with another child, in learning to appreciate and to be helpful, all Junior Sunday School children can be aided in filling their social needs.

Children accept suggestions gracefully. If one child is dominating the class period, a teacher can help this child to cooperate better by making him want to hear the experiences of the others in the class. She might plan her next lesson around his interests so that he will want to listen rather than to talk.

Fill Lessons with Opportunities

A little child cannot be expected to sit still too long at a time. So in a 45-minute class period, a teacher must plan lessons full of opportunities for him to grow spiritually

through active participation. However, each activity should serve to strengthen the objective of the lesson. Examples of this type of lesson preparation are found all through the new Kindergarten manual, *Growing Spiritually, Part II*. You may want to study some of these lessons together. The methods used may be helpful to older groups as well.

Children love to dramatize the activities that go on around them. The lesson can be made real to the children by allowing them to dramatize the lesson story. Through living in fancy the lives of the people in the story, the children learn to appreciate and understand all people. Dramatization also serves to make the people in the story real, living beings.

In teaching a lesson on prayer to a group of Nursery children, one teacher made the lesson live for the children by using a chart. She drew figures of: people kneeling in prayer by the bed; a family group praying together; a Sunday School class praying together; a family asking the blessing on the food. She had a large cardboard on which she printed (before going to class) the word "prayer" in large letters. Then as she discussed the various kinds of prayer with the children, each child was given a chance to choose a figure to paste on the chart.

As each tiny finger dipped into

the paste pot and then the child placed a figure in the group of people praying together, each heart was touched by the beauty and purpose of prayer in daily living. When the lesson was finished, these very young children had helped to make a beautiful picture showing the many kinds of prayers we offer to our Heavenly Father.

One of the 3-year-old children in the group went home and refused to eat her dinner until the blessing had been asked. That evening she refused to go to bed until the family had knelt together in prayer. The child taught her family the value and beauty of prayer in daily living.

Give Active Participation

In teaching a lesson of Jesus and a blind man, one teacher used objects to build a picture for the children as she told the story. She had trees and flowers and figures of Jesus and the blind man mounted on stiff cardboard. She had a box on her lap and in one corner she put a mirror to represent a pool. She placed sand around the edge of the mirror to represent the pool's edge.

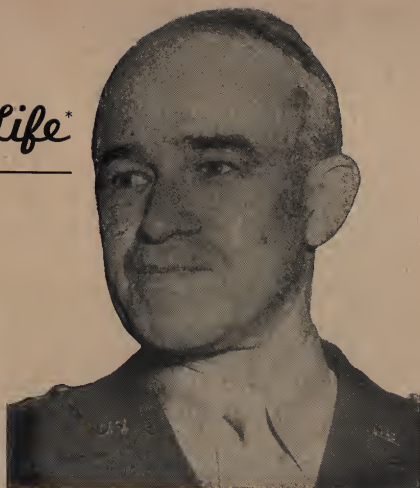
As she told the story, the children were allowed to place the trees and flowers and the figures in the sand. They were helping to make the picture and at the same time

(Concluded on opposite page.)

Postpone Not Your Life*

By Omar N. Bradley

Former Chief of Staff, United States Army



GENERAL OMAR N. BRADLEY
It seemed crystal clear at 18.

THERE is nothing that is easier than putting aside a letter or a decision and saying, "Let it answer itself."

It is true that a good many letters and problems do. But the fact remains that life cannot be lived on that premise. There is always a time when we have to face up to responsibility—as Ralph Waldo Emerson put it in the words above, "Postpone not your life."

In battle, the lives of men and the success of an entire campaign may depend on the commander's decision. Where time permits, the commander makes a very careful analysis and estimate of the situation. However, time does not always permit him to wait and to vacillate in making the decision. It has often been said that a "second best" decision, quickly made and vigorously carried out is better than the "best" decision if it is too long in being arrived at, or half-heartedly carried out. It is better for the commander to keep so well informed of the facts as they happen that he can, if necessary, make quick decisions. There may be no time for postponement.

In war or peace the naked fact remains the same. We are given one life, we have one span to live it. We can wait for circumstances to make up their minds; or we can decide to act and, in acting, live.

When I was a boy finishing high school in Missouri, I wanted to go to college; but I was going to have to

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stay out for a year and work to earn the money. While I was waiting I heard about West Point. I could go to school there, learn to be an officer and have a career.

I knew nothing about West Point; and I could have waited and tried college for a year and then made up my mind. But I didn't. I thought about it one night, and the next day I told my mother, "I am going to try."

It seemed crystal clear to me at 18; it seems crystal clear to me at 61. When I retired from active duty in the Army, I was offered a job in a totally new field. I could have waited and thought about it; but instead I told my wife, "I am going to try."

Look at it, size it up, but don't "postpone your life" just because you can't make up your mind.

FILL EACH LESSON WITH OPPORTUNITIES

(Concluded from opposite page.)

were learning to understand Jesus' great love for us. They were very close to understanding the faith of the blind man in doing just as Jesus asked him to do.

Then when the teacher came to the place where Jesus dampened the clay and placed it on the blind man's eyes — she took a small bottle of water and dampened the sand at the pool's edge. Each child had the opportunity to touch the cool, damp sand and thereby actually experienced the feeling the

blind man had when it touched him. Through this active participation each child could believe that the blind man could actually see the beautiful trees and flowers when the clay was washed from his eyes.

The result? A mother came to this teacher five weeks later and told her that every night and morning, since that lesson was taught, her 5-year-old boy had thanked his Heavenly Father for his very own eyes that could see.

In teaching young children we

must keep their physical, emotional and intellectual health in mind. If we are going to make the lessons "live" for the children, we must furnish them with many successful experiences in the principles being taught. To accomplish this, we must ask of the child only the things that his limited experience has given him a knowledge of. The change that we seek will come slowly but surely if we as teachers prepare our lessons so they will really "live" for the children.



JESSIE STEAGALL
Her enthusiasm carries over into her preparation.

Brazilian Loves Her Work

"I think that this is the most satisfying work I have ever done, and I would rather be teaching in Sunday School than anything else I know. My work has opened many new paths to me, and I feel that I have gained far more in knowledge than I have been able to give."

So writes Jessie Allens Thomas Steagall, Porto Alegre Branch, Brazilian Mission. Such enthusiasm carries over into her preparation.

Sister Steagall prepares her lessons during the week, and then gets up early Sunday morning to review and study the scriptures. Her class is studying the life of Christ. Sister Steagall makes her own translations into the Portuguese language.

Class members take an active part in each lesson by reading aloud the scriptures that so richly fill each lesson. Sister Steagall writes, "By having the members of the class look for the passages and read them aloud, it helps me to keep their interest. I try to point out to the class how these new scriptures that we read can be used to show the truth of Church teachings."

Members of the class are asked for their own experiences wherever possible to keep the lesson material close to life. Sister Steagall's two-year-old daughter Suzann served as an example when the class was considering the childhood of Christ.

Sister Steagall is also music director for the branch and sings vocal solos for socials and special occasions. She and her husband, John H.

Notes from the Field

Makes Portuguese Translations

Conducted by Wallace G. Bennett

Steagall, have been members of the Church for about six years. Brother Steagall, a former branch president, is an executive with Singer Sewing Machine Co. Sister Steagall's ancestors were among a group of about eighty families to immigrate to Brazil from the United States at the close of the Civil War.

• • •

Follows the Program

SOMEONE has said that if you want a good job done, get a busy man to do it. Ewart Swinyard



Ewart Swinyard

is a busy man who teaches the Gospel Doctrine class in the Monument Park First Ward, Monument Park Stake (Salt Lake City). He is doing a good job. He sticks to the lesson and always comes to class with a careful outline, which he follows.

Brother Swinyard is Professor of Pharmacy at the University of Utah. During 1953 he published about 14 scientific research papers. He received the first Ph.D. awarded at the University of Utah.

He reads each lesson carefully early in the week and then reviews it on the weekend. He keeps a notebook with a detailed outline for each lesson.

• • •

"Teach Gospel in Sunday School"

MOUNT OGDEN Stake Sunday

Schools have adopted as their theme, "Teach the Gospel in Sunday School." A number of people were asked the questions, "Why are you a Latter-day Saint?" and "What do you believe?" As a clear answer was not always given, it was decided to start a project to teach the Articles of Faith.

Small cards containing the Articles of Faith were purchased for less than a penny each and were handed to every member in the stake. Assignments of memorization were made and a few minutes were used each week in classes to check if the assignments had been fulfilled. Nearly every member in Sunday School above the Kindergarten completed this memory work and was very happy about it.

It is reported that the idea for the project may have come from a story from World War II. A Latter-day Saint boy in the service was riding along on the train with an officer. Religion was discussed and the boy was asked the church to which he belonged. He proudly answered, "I am a Latter-day Saint." The officer was not familiar with our Church and he asked, "What do you believe?"

The serviceman then recited the Articles of Faith without a mistake. When he finished the officer said, "Young man, I wish everybody could state his belief so clearly!"

Reed Gammell is Mt. Ogden Stake Sunday School Superintendent.

Could you give the Articles of Faith if someone asked you?

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One Hundred Per Cent Record

WEST Eleventh Ward Sunday

School in University Stake is achieving a record which shows that "it can be done!" The ward faculty has been 100% present at all stake preparation meetings and Sunday School conventions for over two years, with two exceptions. At one meeting two could not attend, being out of town, and at another all officers and teachers of the ward were attending a special meeting called by a representative of the First Presidency. The ward faculty subscribes to *The Instructor* 100%.

Wendell Winegar is ward superintendent.

Students Like Teacher Because—

ELMO HATHAWAY, teacher of Course No. 14 ("Principles of the Gospel"), American Falls Ward, Idaho, has a regular class attendance of about 90% of the ward population in the 16- and 17-year-old age group. Remarks from his ward superintendent, Jay Hulet, and from some of his class members disclose the reasons why.



Elmo Hathaway

According to Brother Hulet, Brother Hathaway's main "secret" is always being prepared and never disappointing the class.

Ann Stranger writes, "I like Brother Hathaway's class because we talk over what we don't understand. He takes such a personal interest in all of us that it makes us feel as if someone really wants us to come to Sunday School."

Beverly Rowe writes, "Brother Elmo Hathaway has taught me things that I never knew about this wonderful Church."

What teacher wouldn't like the members of his class to feel that way about him? Brother Hathaway

is head of the First Security Bank in American Falls.

• • •

Secretary Never Misses

MELBA PEERY, secretary of the University Stake board (Salt Lake City), has been a stake secretary for eight years, a ward secretary for five years before that. She has never turned in a late or incomplete report.



Melba Peery

She gives complete typewritten copies of the minutes of stake board meetings to each member of the stake superintendency. She has kept both a scrapbook and a minute book of stake board activities, giving a complete written and pictorial record.

In fulfilling her assignment, she provides a personal follow-through on monthly reports. She gives much help to ward secretaries. She keeps the stake superintendency informed of ward personnel changes. She informs board members of the conditions in the wards and their classes as indicated on the reports.

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If there is a particularly outstanding performance in some phase of Sunday School work being done in your stake, ward or branch, please report it to Brother Bennett, who should be addressed: Wallace G. Bennett, *The Instructor*, 50 North Main Street, Salt Lake City 1, Utah.

COMING EVENTS

December 5, 1954
Sunday Evening Sunday School Program
December 6, 1954
November, 1954, Monthly Report Sent to Stake Secretary
December 19, 1954
Devotional Exercises Commemorating Joseph Smith's Birthday
December 26, 1954
Sunday School Christmas Worship Service
January 3, 1955
December, 1954, Monthly Report and 1954 Annual Report Sent to Stake Secretary
January 3, 1955
Mission Branch Fourth Quarter Reports and 1954 Annual Report Sent to Mission Office
January 9, 1955
"Bring-a-friend" Sunday
February 7, 1955
January 1955, Monthly Report Sent to Stake Secretary

LET THE SCRIPTURES SPEAK

(Concluded from page 362.)

had greater influence in human life!

Add to all this a thought about how different life among the Latter-day Saints would be, if there had been no Book of Mormon, Doctrine and Covenants or Pearl of Great Price!

We would have lived without our Nephis and Lehis. Our Moronis would have had to use other names. We would have known little or nothing about "Man is that he might have joy" as an idea of divine origin. We would be in the dark about the pre-existence, and the eternities, about "intelligence," and the "work and glory of God," and about the "three degrees of glory," about "salvation for the dead." We would have had only vague ideas about the resurrection.

We would have been more confused and less comforted about life after death.

We would have been poorer because of our ignorance of the will and plan of the Lord, since we would have been without the inspiration and guidance of modern revelation.

Individually, as we are uninformed about the scriptures, we are impaired and impoverished in our personal lives. If an individual knows little or nothing about the scriptures, his personal life is to that degree bleak and empty.

No Latter-day Saint can be considered "educated" or "informed" who is ignorant of the contents of the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. It is true that many people accept and believe the great principles expressed in the scriptures of the Latter-day Saints without knowing the source of those ideas.

How much sounder and more complete their understanding and enjoyment of these great principles and ideas would be, if they know them from the source books, the modern scriptures themselves, and in their complete settings there and even in the sublime language of the scriptures!

There is much to be said about gaining the great advantage of knowing the *whole* scriptures as early in life as possible. The earlier one knows them and applies them, the longer one has their sublime influence and wisdom to guide and sustain his life. Hence the importance of teaching children and youth from the scriptures, early and long and fervently.

Upon this foundation rests the whole structure of the courses of study of the Sunday Schools of the Church.

True to Their Trusts

By Ramona W. Cannon

THESE two Book of Mormon pictures by the noted Latter-day Saint artist Arnold Friberg show the youth of Ancient America in defense of trusts that had been given them. They stand as a lesson to the youth both of Modern America and the World.

"AMMON DEFENDS THE FLOCKS OF KING LAMONI"

AMMON went to the land of Ishmael, inhabited by Lamanites. As he entered it, the people bound him, since he was a Nephite, and took him before their king, Lamoni.

Ammon offered to be a servant to the king who was highly pleased and ordered Ammon's bonds loosed. Ammon went with other servants to watch the flocks of the king.

Three days later, the servants were driving the flocks to Sebus, the place of water, when a group of unfriendly Lamanites who had just watered their flocks, scattered the servants' animals. Except for Ammon, the servants wept for fear of being slain.

But Ammon's heart swelled with joy. Here was an opportunity to restore the king's flocks to him; thus, winning the hearts of his fellow servants so that he might teach them the truth.

Followed by the others, Ammon went for the scattered sheep. They took them again to the watering place where the hostile Lamanites returned again to scatter the flocks. But Ammon told his friends to surround the sheep to prevent them from being scattered while Ammon went to fight the men.

From a sling Ammon cast stones at his enemies, slaying a few of them. The rest were unable to hit Ammon with their stones, so they came at him with clubs. But with his great sword, Ammon smote off every arm that struck at him with a club.

The enemies were terrified. Ammon drove them far off. The servants watered their flocks and returned them to the king. They also gathered up all the arms that had been cut off from the men, showed them to King Lamoni and told him of Ammon's great strength, skill, courage and faithfulness to the king. (Alma 17:19-30.)

All this gave Ammon the opportunity to preach to these Lamanites all things pertaining to righteousness. "And he did exhort them daily, with all diligence; and they gave heed unto his word, and they were zealous for keeping the commandments of God." (Alma 21:23.)

Note in the picture the frightened animals in action and the dominating figure of Ammon, with his skillfully-used sword catching instantly the dramatic interest. The feel and metal texture of the gleaming sword are very apparent. Even though Ammon must fight, there is goodness in his face. The sun striking the steel directly creates a blur. The hand holding the sword is very strong.

Observe the water for the flocks and the extremely lifelike palm fronds in the fore part of the background. Ammon appears as rugged and immovable as the cliff which serves as his background.

(Cut out and paste on back of mounted picture.)

"HELANAN LEADS AN ARMY OF 2,000 AMMONITE YOUTHS"

THE people of Ammon were Lamanites, but they had been converted to the word of the Lord by Ammon and his brethren. Then the Nephites had brought them down to the land of Zarahemla and had constantly protected them.

This protection was needed because the Ammonites had taken an oath that never again would they shed blood, not even to protect their lives; and they would have been slain had not the Nephites looked out for them.

But the Ammonites' sons were growing up, and they had not taken such an oath. So, all of them who were able to bear arms (two thousand and sixty) assembled together, called themselves Nephites and entered into a covenant never to give up their liberty, but to fight to protect the Nephites and themselves from bondage.

These men were exceedingly valiant, had great strength and activity and were true at all times "in whatsoever thing they were entrusted."

Yes, they were men of truth and soberness, for they had been taught to keep the commandment of God and to walk uprightly before him." (Alma 54:10-21.)

With Helaman as their leader, they went to the support of the Nephites. They did not fear death even though they had never fought; for they had been taught by their mothers that if they did not doubt, God would deliver them. (Alma 56:47-48.)

They fought desperately even when the rest of the army was about to give way; and through their courage, a great victory was won over the Lamanites.

Two hundred of these stripling youths fainted from loss of blood, and every one of the brave band suffered wounds; yet, according to their great faith, the promise of their mothers, in which they believed, was carried out, and not one of them died. This astonished the Nephite army greatly because a thousand of their men had met death.

But these young Ammonites put their trust in God continually. (Alma 57:19-27.)

Note how remarkably artist Friberg has caught the expression of "truth and soberness" on the faces of these "stripling youths." Helaman shows his kindly concern, and his horse is magnificent.

This is a fine study in that basic principle of art, rhythm. Note the wind-driven clouds, the strips of blue sky, the horse's mane, the standards and their tassels, all with a similar slant, producing an unusual feeling of rhythm.

(Cut out and paste on back of mounted picture.)

Suggestions for Use:

"Ammon Defends the Flocks of King Lamoni" may be used in many lessons this coming year that stress spiritual or physical courage and loyalty to a task or friend.

"Helaman Leads an Army of 2,000 Ammonite Youths" is an outstanding study in faith and could be brought in where loyalty and faith seem to be the natural overtones of the subject matter.



AMMON DEFENDS THE FLOCKS OF KING LAMONI



HELAN MAN LEADS AN ARMY OF 2,000 AMMONITE YOUTHS

"Honour Thy Father and Thy Mother:..."

By Marie F. Felt

*"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."
—Exodus 20:12.*

AMONG the ten commandments that God gave to Moses on Mount Sinai was one telling us to honor our fathers and our mothers. To be fathers and mothers is to be something very special. It means that together they and God have made it possible for all children to come to this earth. Without them we would not be here.

If we truly love our fathers and our mothers, we will be very thoughtful of them. We will try at all times to do as they would like us to do. We will do everything we can to make them happy.

Jesus was like that, too. He honored both his Father and his mother. You will remember that when He was twelve years of age, He went on a journey to Jerusalem with Mary, His mother, and with Joseph. After the Feast of the Passover had been held and the celebration was over with, Mary and Joseph, together with their friends, started for home. They did not see Jesus as they left Jerusalem; but there was such a large crowd traveling together, that they felt sure that He was among them. When it grew dark and they had prepared their camp for the night, Mary and Joseph began looking for Jesus. When they found that no one had seen Him all day, they hurried back to Jerusalem to find him.

Jesus in the Temple

They looked and looked for Jesus for three whole days. Then they looked in the temple where Jesus had spent much of His time while in Jerusalem. There He was, sitting in the midst of the doctors, both hearing them and asking them questions. Although Jesus was busy, Mary could wait no longer. She had been so worried about Him that she said, "Son, why hast thou thus dealt with us? behold thy father and I have sought thee sorrowing." (Luke 2:48.)

Jesus answered His mother very kindly, saying, "How is it that ye sought me? Wist ye not that I must be about my Father's business?" (Luke 2:49.) Mary had forgotten for a moment that Jesus had a special work to do; that he had been sent here by God, His Father, to teach the people those things that God would have them know.

Although Jesus would have liked to stay longer, he bade the wise men in the temple good-by and went home with Mary and Joseph. Even though He was our Heavenly Father's own son and now a man according to the Jewish law, He so respected His mother and

her wishes that "he went down with them, . . . to Nazareth, and was subject unto them: . . ." (Luke 2:51.)

Throughout all His life Jesus also respected and honored God, His Father. Sometimes people tried to get Him to do things that were different from what God had taught Him, but He would not do them. At one time when Jesus had been fasting and praying in the wilderness Satan appeared to Him. Jesus was standing on the top of a high mountain looking at the beautiful cities, rich vineyards and orchards. As Jesus looked, Satan said to him, "All these things will I give thee, if thou wilt fall down and worship me." (Matthew 4:9.)

Satan did not fool Jesus. God had said in the Ten Commandments what to do and Jesus remembered. He had said, "Thou shalt have no other gods before me." (Exodus 20:3.) Jesus knew also that he should bow to no one except his Father who is God, so he said to Satan, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Again He had obeyed His Father and had honored him.

Honored God, His Father

Just before Jesus returned to heaven, when the people were being so unkind to Him, and He knew that they were going to be even more so, He went to the Garden of Gethsemane to pray. After He had told God, His father, what He would like to do, He said, "Nevertheless not my will, but thine, be done." (Luke 22:42.) He still honored God, His Father, by doing those things that God wanted Him to do.

Among the very last things that Jesus did on this earth was to be thoughtful of His mother. As she stood there looking at Him hanging on the cross, she wept; and Jesus saw her. Standing by her was John, His disciple whom He loved. Jesus then said to His mother, "Woman, behold thy son!"

"Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." (John 19:26, 27.)

"Honour thy father and thy mother" is what God has said for us to do. Jesus showed us in some very fine ways how this should be done.

Pictures To Be Used:

Standard Publishing Co. Pictures:
No. 67, "The Boy Jesus In The Temple";
No. 502, "The Temptation";
No. 320, "Jesus Crucified."

Perry Picture Co.:

"Christ Among The Doctors" (extra size) from painting by Hofmann.

(Concluded on following page.)

"HONOUR THY FATHER AND THY MOTHER: . . ."

(Concluded from preceding page.)

Suggestions for Use:

This story may be used with the following lessons:
Course No. 5: Feb. 27, 1955, "Honoring Our Fathers and Mothers."

Course No. 21: Feb. 27, 1955, "Learning To Know Your Father"; March 6, 1955, "The Life of Your Mother."

Course No. 1: May 1, 1955, "We Help Father and Mother within the Home"; May 15, 1955, "We Help Father and Mother Outside the Home."

May be used in all classes as a Mother's Day story, May 8, 1955.

Suggestions on How To Present the Story

From the time of Moses at Mt. Sinai until the present, the commandment to honor our fathers and mothers has been held in highest regard. As in all things, we find our greatest example of this, in action, to be Jesus Christ, the Son of God.

Beginning with Jesus at the age of 12 years, the scriptures tell us that He spent much of His time in the Temple in the company of the learned doctors there. He recognized at that early age His mission on this earth. His comment to His mother was "Wist ye not that I must be about my Father's business?" (Luke 2:49.) It was apparent that He would like to have stayed with the doctors.

In the Standard Publishing Co. picture No. 67, "The Boy Jesus in the Temple," we see Jesus apparently disturbed from His conference by His mother. In her

anxiety, she seems to have pressed forward to ask, "Son, why hast thou thus dealt with us?"

According to the Jewish law, Jesus was considered to be a man. He need not have returned with them. However, His love, regard and respect for His mother was so great that He returned with her and Joseph to their home in Nazareth.

Our next picture is the Standard Publishing Co. picture No. 502, "The Temptation." Several years has passed since that of our previous picture. Jesus has matured. It is a time of faith and of testing. Here He is given the opportunity to prove His knowledge of God's laws and His courage to choose the right. Satan, with all the riches of the world, was unable to tempt Him or get Him to disobey God, His Father.

Satan had said to Him, "All these things will I give thee, if thou wilt fall down and worship me." (Matthew 4:9.) But Jesus did not yield. He honored His Father through his obedience and courage, answering Satan by saying, "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matthew 4:10.) Note the strength and character pictured by the artist in His face and posture. He was master of the situation as He honored His Father.

In the Standard Publishing Co. picture No. 320, "Christ Crucified," our admiration reaches its highest peak. In His hour of greatest sorrow and suffering Jesus' thoughts were not for Himself, but of others. To God He said, "Father, forgive them, for they know not what they do," but to His disciple, He turned in all tenderness to give thought to His mother. To her was given the honor of His thoughtfulness for her welfare and comfort. Truly throughout His life in every act, He honored both His Father and His mother.

True to My Loyalties

By Earl J. Glade*

SEVERAL years ago, when, as a member of the Peabody Radio Awards Committee, I was in New York City to attend the annual session of that body, I was also invited to be present at a special meeting of the Newcomen Society of North America, of which I am also a Utah member. This is an exclusive gathering of business, industrial and professional men who gather once or twice yearly to hear addresses largely of a biographical character.

The dinner was held in the Roosevelt Hotel and was a formal affair with only gentlemen present.*

To my surprise, I was assigned a seat at the head table. I was in the last chair to the left. A dinner of breast of guinea hen with wild rice was served. Champagne was poured for each diner and a wine course consisting of three glasses of differ-

ent wines for each guest was in place.

When the time came to toast the speaker, and the guest of honor, I rose with the group and responded with my glass of water. To my astonishment the gentleman sitting at my immediate right did exactly the same.

When we sat down, this gentleman introduced himself as Dr. Irving Fisher of Yale University. I then immediately recognized him as the famous author and savant.

"How come, Mr. Glade," he asked, "that you are not imbibing with the rest of our group?"

I explained that it was because of religious scruples, and that I had always striven to observe loyally the injunction of my Church against the use of alcoholic beverages.

Dr. Fisher then explained to me that while it was not a matter of religious scruples with him, he had personally observed the practice of

non-use because it was a health matter.

Dr. Fisher mentioned the rising danger of alcoholism in America and the incredible increase in the consumption of liquor. He looked upon drinking as our country's greatest menace. In his addresses, he said he had mentioned what our Church calls the "Word of Wisdom" and had earnestly applauded our position.

In reviewing this episode in retrospect, I have often thought how tragic for my people, and for me, it would have been, if I had not been true to my loyalties. In this regard, there never has been a time when it was such a mark of distinction to be a loyal Latter-day Saint as at the present moment. The world is surely, but slowly, coming to realize the danger of temporizing with liquor. It is like playing with fire.

*Mayor of Salt Lake City and member of the Sunday School General Board.



Courtesy of Standard Publishing Co.

The Boy Jesus in the Temple

They Were Stalwart in the Faith

By Minnie E. Anderson

Courage Laid the Foundation

Stalwarts of Mormonism, by Preston Nibley, published by Deseret News Press, \$2.00.

PRESTON NIBLEY'S latest book is filled with short biographies of men whose faith in the Restored Gospel and whose courage to uphold what they believed to be right helped lay the foundation of the Church.

A biography reveals a man's nature, and how he molded circumstances by his personality. It presents a man as he lived. It revives the past and the events and happenings not only of his own life but of an era or period of time.

Most of these men were born before the death of the Prophet Joseph Smith. Many of them were personally acquainted with him. These biographies reveal that the greatest motivating force which moved them to action was the Gospel of Jesus Christ.

One of those men who were acquainted with the Prophet was John Riggs Murdock. When John was 5 years old, his mother died following the birth of twins. These motherless babies were given to Emma Smith, wife of Joseph Smith, by John's father because Emma had recently lost twin babies of her own.

In 1839, when John was 13 years old he was working for a man by the name of Cornelius P. Lott. Mr. Lott managed the Prophet Joseph Smith's 80-acre farm situated a few miles from Nauvoo. This gave John an opportunity to become intimately acquainted with the Prophet.

Late in his life, John R. Murdock said of Joseph Smith, "He was one of the noblest and most admirable men that one could ever meet, both for his physical and mental attractions. Anyone in his company would feel that he was with his superior, yet he was so kind and lovable.

"The Prophet Joseph often brought his family to the farm where Father Lott was on terms of great intimacy with them. We all passionately loved and revered the Prophet.

"The Prophet Joseph used to relate to us many instances of his life. In common labor, mowing, chopping, cradling, and so forth, he was an expert. He scarcely ever met his equal as an athlete. He took great delight in all healthful sports."

John R. Murdock made the long journey with the Mormon Battalion to California by way of Santa Fe, N.M. He finally arrived in Salt Lake Valley in October, 1847.

In the summer of 1861, Brigham Young called him to aid in bringing to Utah from the Missouri River, European converts to the Church who were waiting there. For four summers he labored without remuneration and paid his own expenses to accomplish this task.

In 1865, Brigham Young called him to preside as bishop over Beaver City, Utah. Without hesitation he sold his property in Lehi and moved to Beaver.

He immediately began building a meetinghouse and a schoolhouse for the benefit of the people. John R. Murdock, as a result of his faith and zealous labor, became a prominent citizen of Southern Utah. He watched it grow into thriving communities. He was the first stake president of Beaver Stake.

He amassed a large fortune but his greatness lay in his great faith in the mission of the Prophet Joseph Smith.

The Sunday School teacher will find here an abundance of stories filled with adventure, valor and faith.

This book is especially helpful to Course No. 7, "What It Means to be a Latter-day Saint"; Course No. 11, "History of the Restored Church"; Course No. 13, "Principles of the Restored Church at Work."

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In an Era Far Removed

Walkara, Hawk of the Mountains, by Paul Bailey, published by the Westernlore Press, Los Angeles, \$4.00.

WHO does not love a story of an unpredictable Indian? This Indian, Walkara, was born presumably in Utah Valley in a little Indian village at the foot of Mt. Timpanogos about 1808 and was feared by red man and white man alike.

With all his black deeds of cruelty and daring raids for plunder which stretched from Utah to California and south to Mexico, Walkara's spirit was touched and softened by Mormon settlers who came uninvited to build homes and plant crops on the land of his birthright.

These white men talked of a God in heaven instead of "beavers and whiskey." They were determined to feed rather than fight the Indians, and promote peace and friendship.

This book portrays Brigham Young as friend of the Indian. Walkara was taught that both the white man and the red man sprang from the "loins of Abraham." They were brothers. Walkara was baptized by Bishop Isaac Morley in March of 1850.

Walkara's inherent nature could not be subdued. Forty acres of land had been surveyed and given to him by the Church authorities. He viewed the land with contempt:

"Forty acres of land . . . to the king of all the lands! The face of the earth like the sky, were things allowed all men to enjoy, but never possess. They had come into the lands that had cradled his fathers. They had cut it up into pieces, fenced it, walled it, and only allowed those whom they wanted to enter it. And now they were trying to offer him a morsel of something they had neither the right to take or give."

This book will prove excellent enrichment material for Course No. 11, "History of the Restored Church."

Your Improved Monthly Report

By Superintendent Lynn S. Richards

SOME wards have had difficulty in securing information in order to meet the schedules and demands of a monthly report. At the end of one year, however, most wards have faithfully completed these reports. Your stake secretaries are generally doing a good job evaluating the ward material and sending in the comparative reports to the General Board offices.

Acceptance of the monthly report has been very gratifying, and your letters have been most encouraging. One of the most recent reads, "If it were not for the monthly reports we have now, I don't think we could have accomplished nearly as much as we have." Many have said, "We like the monthly report—we get the information back in time for us to do something about it."

Such reassurances as these that the monthly report is serving a need in Sunday School work encourage us to make some improvements for 1955. Your knowledge of these changes before they come into the hands of the secretary should be of assistance to you in explaining the new report and the reasons for the changes when the blanks for 1955 are received.

You have heretofore realized the importance of accounting for the entire ward membership on the Sunday School records. The course population, which is now called course membership, should always be equal or exceed the ward population, which is now called ward membership. If your secretary has had difficulty in securing the names of all of the members of the ward, your help in obtaining this information from the ward clerk or bishop is solicited.

Undoubtedly you have chosen your new faculty for 1955 and have assigned the new courses of study. Your secretaries need not write in the name of each course on the new 1955 forms. The courses are numbered and the names of the courses

are published each year by the General Board. See *The Instructor* for November, 1954. There are extra spaces for you to write in your other courses such as Home Sunday Schools or a newly organized Junior Gospel Doctrine class.

If you have started to use ushers and greeters to give improved tone and warm welcomes at your worship service, you will want to include them in the ward faculty and they should be listed in the blank for other officers. Their attendance at the various meetings should be indicated.

You, of course, serve under your bishopric. It is the bishop who is the presiding officer of the Sunday School and under whose direction all matters pertaining to Sunday School work are conducted. The bishop and his counselors should constantly be your source of inspiration for greater Sunday School attainment. Many bishoprics are very active in participating in Sunday School meetings. Accordingly, you will find a space for a record of the bishoprics' attendance on line *dd*, columns 1 through 6.

Your secretary may ask why the form does not account for any activity or attendance at cradle roll. You, of course, account for all of the members of the ward and therefore must account for children under two. These children, however, cannot be said to attend Sunday School other than to permit other members of the family to attend. These little children are not students; and, therefore, they are not included in the activities of the Sunday School other than to account for them under Course Population, line *a*, column 7.

For many years your General Board has been laboring with the problem of enlistment work. The new enlistment program found on page 56 of the new *Sunday School Handbook* is calculated to bring an invitation to every member of the ward to attend Sunday School.

The new monthly report changes Column 13 and contains two new items under Columns 13A and 13B. The first is entitled "Enlistment Contacts Needed," and the second is "Enlistment Contacts Made."

Hereafter, the detailed handling of the enlistment program will be evaluated in the monthly report. From the class rolls will be taken both the number of students who are absent and are in need of a visit as well as the number who have been contacted by their teacher or companions during the month.

Superintendents, your attention is urgently directed to these columns of the report. Until the plan is successfully adopted and underway in each ward, you should give it your special attention at ward meetings and at all visits made and required to be made with the course teachers in order to make the plan effective.

Your enlistment work will be improved if you will speak to your teachers about class organization. This procedure gives organized direction to the conducting of the class activities. The enlistment work is a definite class activity that builds brotherhood and friendly fraternal spirit between the members of the class. It makes those attending have the feeling that they belong and are wanted. They look forward to the time when they themselves may be officers.

Stake Superintendent

The statistics concerning ward schools and their promptness and dispatch in carrying forward standard Sunday School performance is now recorded in a somewhat different manner on the new monthly report. The facts obtained should be

(Concluded on page 378.)

How Do Infants Affect Reports?

By General Secretary Richard E. Folland

How Is Cradle Roll Marked?

Q. To effect uniformity in our wards, would you please clarify the marking of the Cradle Roll? We understand this roll should include all children of record too young to be enrolled in Nursery groups. How is this roll handled and how does it affect our attendance?

—Parowan (Utah) Stake.

A. It is not intended that children under two and therefore incapable of profiting from attendance at any of the Sunday School classes, should be counted at all. There is no attendance roll for them. They should be numbered, however, in the membership column of the monthly report form so that superintendents and secretaries can tell that all of the ward membership on the ward clerks' rolls are accounted for. The attendance squares on the monthly report form crediting the Cradle Roll with attendance on individual Sundays have been crossed out of the 1955 monthly report forms.

* * *

Where Are Students Enrolled?

Q. We would like to know what we should do with families who are away in the service and students who are away to college. If we carry them on our rolls, it cuts down our percentage; and at the same time, they are being counted on the records of the Church in another ward where they are residing. Many do not want to have their membership records transferred as they plan to return to the home ward at some future date.

—Rigby (Idaho) First Ward.

A. So long as a person's membership record remains in the ward, they are counted as a member of the ward and should be included on the proper Sunday School class roll. They may be listed on the potential side of the roll with notation as to their absence. Non-members of the ward and visitors will help boost attendance percentages.

* * *

When One Person Has Two Jobs

Q. In some of our smaller wards, the chorister is a teacher. In our report are they to be counted twice? It seems there has to be a showing in both places, but should they both be included in the total?

—Oneida (Idaho) Stake.

A. We suggest that where one Sunday School officer holds more than one office in the Sunday School that on your monthly reports you indicate that that same officer holds two offices. In the example you have given, you could mark the chorister as being one in the proper column; but where he also acts as a teacher in a course you might put down a figure 1 by that course and circle it so that we can tell that there is a teacher for each department and there is a chorister. The encircled number should not be added in the total of officers and teachers.

* * *

What Is "Ward Population"?

Q. At the bottom of the minute pages of minute books, it is written "Ward Population." Does this mean the Sunday School population?

—Oakland (Calif.) Stake.

A. "Ward Population" means the total Church membership of the ward. This should be obtained from your ward clerk. The Sunday School population exceeds the ward population by the number of non-members attending in the Investigators' Class and other classes. "Course Population" is the number of persons grouped by age that are enrolled in the various Sunday School classes. ("Ward" and "Course Population" will be called "Ward" and "Course Membership" on the 1955 reports.)

* * *

Stake Conference Attendance

Q. Four times each year when stake conference is held, the Sunday School attendance is very low, and inclusion thereof in computation of the percentage attendance distorts the actual percentage attendance on the remaining Sunday mornings. Would it be improper to exclude stake conference Sundays in the computation of percentages?

—Oakland (Calif.) Stake.

A. Senior Sunday School members are urged to attend stake conferences. Because of the impracticability of getting the total number of each class who attended conference or Sunday School, the Sunday School attendance on stake conference Sunday should not be used in computing average attendance for the month—just the normal Sundays are used in attendance computations.

KIND words are short to speak, but their echoes are endless.

—Optimist.

In his understanding fail, have patience with him.

—The Apocrypha.

THE secret of success is constancy to purpose.

—Disraeli.

"Come, Rejoice"

FEBRUARY, 1955, "Come, Rejoice,"
*Hymns—Church of Jesus Christ
of Latter-day Saints, No. 1.*

FOR CHORISTERS: The chairman of the General Music Committee for the Church of Jesus Christ of Latter-day Saints, Elder Tracy Y. Cannon is author and composer of our hymn for February. This hymn proclaims the power of our Lord and Savior and His mission on earth which brought to us salvation.

As is suggested in the title, the hymn should be sung in a style that is vigorous and jubilant. The meter signature and the metronomic marking tell us to conduct two beats to a measure with a half note receiving a beat. This should help to assure us of a singing response that is indicative to the "key" phrase, "One and all his might proclaim."

The importance of part singing deserves attention. Note the interesting duet pattern found in the bass and alto parts in line three. Let us be certain the sustained half notes in the closing phrase are sung with a full vigorous tone.

—Vernon J. LeeMaster.

FOR ORGANISTS: This is quite a difficult hymn to play well. It may need some private practicing to get it into the fingers. The second measures in each of the four lines call for special attention so they will sound smooth. The bass part will be difficult to play in the pedals. If this is too difficult for you to learn, then play with the hands only, leaving out the pedals.

As to stops, use all the bright colors. This means use four-foot and two-foot stops and the octave couplers. Play it fairly loud so that the congregation will feel encouraged to sing with good spirit. This hymn lends itself to a *marcato* style of playing rather than the *legato*. Try always in your playing to determine in your own mind which of these

two styles the hymn is cast in, and then favor that style. This hymn is naturally energetic and spirited, and these qualities can be best presented by a *non-legato* interpretation.

On brief consideration, one might think that the organ is not capable of accents, such as may be produced on the piano. But an experienced organist can give good accents when needed. This hymn is a splendid example calling for accented chords. Throughout this hymn one may safely accent the first quarter note in each measure.

How do you do that? You do it merely by holding this chord slightly longer than the others. Consider for instance the powerful accent you can give near the end of the stanza, on the word, "all." Accent it even though it is not on the first of the measure. This particular chord is a strategic one, skillfully placed by the composer.

Aim to let your style of playing the hymns be a help and inspiration to the singing congregation.

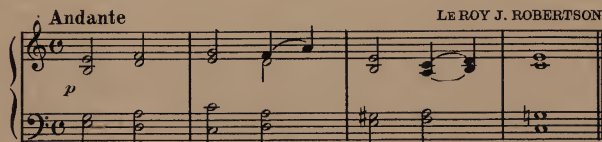
—Alexander Schreiner.

Sacrament Music and Gem

For the Month of February

Andante

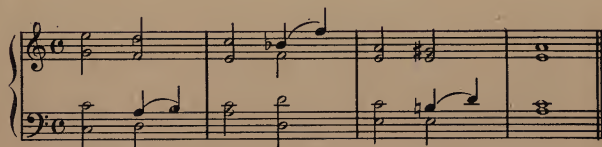
LE ROY J. ROBERTSON



SACRAMENT GEM

JESUS said, "Labour not for the meat which
perisheth, but for that meat which endureth
unto everlasting life, . . ."

—John 6:27.



A Library that Had To Grow

By Glen M. Larson*



South Gate Ward Librarian Geneva Barber (left) issues Sunday School pictures to Diane Dow.

LIKE many others in the Church, the South Gate Ward in South Los Angeles Stake did not include in their building plans adequate space for a library. About 1946, some officers and teachers of the Sunday School began to realize the great need for more visual aids in their teaching. Superintendent Louis Heine, with his wife, Jen, as librarian, advised the bishopric of the need and importance of a good supply of visual aids and the necessity of a place to store these vital aids when once acquired.

While plans went ahead for finding and adapting space to house the library, needed supplies and equipment were purchased. Among them was a large-carriage typewriter and a Mimeograph machine. For the better operation of the Sunday School, these were immediately put to work helping to publish a weekly Sunday School bulletin.

Near the side entrance to the chapel was a large classroom which had folding doors that could be drawn together to make two classrooms. The "other" classroom was sacrificed providing space for the new library project. The temporary partition was made permanent by construction of a wall where the folding doors had been.

A cupboard from another part of the building was remodeled to accommodate systematic filing for flannelgraphs, large pictures and maps. Saws whined and hammers rang in building shelves and other necessary cupboards for books, magazines, paper for printing, and space for some materials used for other organizations. A convenient place for the mimeograph was also provided. Many dozens of additional pictures were obtained. An orderly filing system was arranged for them. This called for a filing cabinet.

Now it seemed that the goal of the superintendency and the library staff was about to be realized. When ward members saw the extent of this project, many contributed various kinds of books—such as fiction from past MIA reading courses, history text books, Bible

storybooks, books authored by Church leaders, a set of encyclopedias, and other useful literature. Past issues of *The Instructor* were bound and added to the collection. It was now a library to be proud of.

Teachers worked hand in hand with librarian Jen Heine and assistant librarian Betty Gillman. Sunday morning confusion was eliminated. A week or two in advance teachers submitted their request for material to be checked out. In the meantime, the librarians set aside the requested material in a section labeled for that particular class, thus being ready when the teacher called for it. The established system for checking out books was the same as the public libraries use.

With this system, South Gate's library was establishing an enviable reputation. That reputation was upheld after Superintendent Heine and his wife were released and were no longer in the ward.

Other successors carried on, until in recent years the library became neglected. Teachers became rather discouraged in the use of visual aids. Classes suffered.

Nearly a year ago, Geneva Barber was called to be librarian. Feeling a bit inadequate, she promised to do her best. She has diligently restored the library to its former state. The former systems which proved good are again being used; teachers are more enthusiastic about visual aids; and the library is again looked upon as an important, integral part of the Sunday School.

Other auxiliary organizations of the ward use the library to a certain extent, but its management is in the hands of the Sunday School.

The library at present contains 320 volumes. There are 40 24 x 30-inch colored pictures, seven large maps and 17 flannelgraphs. There are hundreds of pictures. A Mimeograph, a slide projector and a desk with a large-carriage typewriter are used frequently by the ward. Space for chalk, erasers, crayons, scissors, a "jelly-pad," charts and other supplies are provided.

South Gate Ward aims to have its library continue to grow and increase in efficiency. This is especially important now because the ward, which has nearly 1,000 members, has two senior Sunday Schools operating simultaneously under one superintendency. (While "A" Sunday School has worship service "B" has classwork—and vice versa.) This requires a double set of teachers and, in turn, greater library efficiency.

This ward can truly testify that the library is a department never to be overlooked. It is a vital cog in the machinery of moving forth the Lord's work.

*First assistant superintendent in the South Gate Ward Sunday School, South Los Angeles Stake, California.



Shirley Pitchford helps clarify a lesson by using a printed map.

Maps Can Add Life to Lessons

By Howard R. Driggs*

DURING the gold rush of '49, some young Americans tried getting to California quickly by rafting down the Green and Colorado Rivers. All went smoothly until, in the tumbling waters of the "Flaming Gorge" of the Uintah Mountains, their raft was upended between two huge rocks; and they barely escaped with their lives.

Chief Walker of the Utes with some of his band hurried to help the dripping adventurers. By Indian "sign talk," which one of the boys knew, they told the chief of their plan to take the water way to the gold fields.

The Indian leader shook his head. Then on a sandbar, he drew a twisting line to represent the river. Along this he placed stones—first small ones, then large ones, and finally larger and larger stones to suggest canyons. As a final gesture, he made motions to show them how the stream plunged and leaped along its winding, craggy way. Impressed by this animated map making, the youthful gold seekers took another way to the "diggings."

Give Zest to Lessons

Maps—even simple ones—can give zest to lessons. They gain effectiveness if created while the lesson is

in progress. Boys and girls enjoy watching a teacher sketch a map or make other drawings on the blackboard to help them in their studies. They like sometimes to use the crayon themselves to show what they have learned from the lessons.

There was a time, not so long ago, when pupils in geography and history classes were required to draw maps. Outlines of countries, of the various states, of North America, South America, Europe, and other continents, were part of the courses. This practice may have been carried a bit too far, but it had real advantages. One thing, it gave to me courage to try blackboard drawing.¹ This has served many, many, times to bring meaning and lift to my teaching.

Bible lessons can often be brought closer to earth with the help of simple blackboard maps. A crayon sketch of the Holy Land, with its Sea of Galilee, River Jordan, Dead Sea, with its valleys and mountains, can be suggested with a few strokes. Indicate the way Joseph was doubtless taken into Egypt and the land of Goshen, near the mouth of the Nile, where his father and brothers afterwards settled. Later, as the Old Testament stories are developed, show the "wilderness" region, with Mount Sinai. Suggest the way the Israelites may have gone to reach Mount Nebo

¹See *The Master's Art*, by Howard R. Driggs, Chapter XIX for practical helps in use of the blackboard.

*President, American Pioneer Trails Association and former member of Desert Sunday School General Board, Ph.D.

near the Dead Sea. There, Moses bade farewell to his people before they entered the "Land of Promise."

Makes Lessons Clearer

This all helps to make the lessons clearer. It makes a good background for the lessons on the life of our Saviour. A map of the realm he made "holy" by his divine work naturally follows with its new names, like Judea, Samaria, Galilee, and the cities of Bethlehem, Jerusalem, Nazareth and others.

These blackboard maps, of course, are but preliminary to the more complete maps of the Bible land. For such perfected maps, one may turn to the appendix of the Bible where they usually are to be found in color. Larger maps should also be found in the Sunday School library or supply houses for use, as need arises, in teaching the lessons of the Old and New Testaments.

Another constantly needed map for the Sunday School is one connected with the history of our Church. A class in Queens Ward, New York Stake, found and met this need in an unusual way. As the studies were carried forward J. Rulon Hales, the artist, a member of the class, kept developing a map of the Mormon trail and indicating the "story spots" along it.

Mormon Trail Maps

In producing the American Trails series of maps and booklets on the Lewis and Clark, the Santa Fe, the Oregon, and other famed Trails, the American Pioneer Trails Association, requested Brother Hales to prepare one of the Mormon Trail.

His portrayal of this pathway of our pioneers is excellent. It shows the historic trail in pictographic form, with essential information at important points. The map is now being used helpfully by schools and youth organizations over the country.²

Maps, yes, let us have them. They have ever been promoters and records of progress. Learn to draw them. Give them added life when you can, with appropriate drawings and other pictures. Keep the blackboards clean and ready to forward the lessons.

Also enrich the Sabbath School library with more complete maps for careful study. These when mounted and filed will add a source of enjoyment and good help in making our Gospel lessons live and last.

²Other maps available at the Deseret Book Company, 44 East South Temple, Salt Lake City 10, Utah, are: "Mormon Trail" in four colors, 29 by 21½ inches for 50 cents; and "Church History Map" also in four colors, 50 by 22 inches, selling for 98 cents.

References for Other Map Articles

For other articles on the use of maps in Sunday School teaching, see the following *Instructor* articles or features: December, 1952, "Take More Trips with Maps" by H. Bowman Hawkes; July, 1953, "Westward the Course of Empire . . ." by Kenneth S. Bennion; October, 1953, Notes from the Field—"Pioneer Trail Tagged on Map" and "Show Them on a Blind"; December, 1953, "Israel . . . A Land Dedicated for their Return" by Irene and R. Verne McCullough; January, 1954, "Homeland of the Restored Church" by Kenneth S. Bennion; March, 1954, "Even to the Earth's Far Corners" by Kenneth S. Bennion; May, 1954, "The Land Where Jesus Walked" by Kenneth S. Bennion; June, 1954, "Unto a Land that I Will Show Thee" by Kenneth S. Bennion; July, 1954, "Westward Trails of the Mormon People" by Ramona W. Cannon; August, 1954, "Pioneering Did Not End in 1847" by Kenneth S. Bennion; September, 1954, "Against Time—With a Mustang and a Bible" by Howard R. Driggs; October, 1954, Notes from the Field—"Homemade Visual Aids Effective."

SUPERINTENDENTS

(Concluded from page 373.)

of assistance to you in your visits to the schools. Moreover you will be able to tell at a glance from the information on the report the particular performance on each Sunday and can discover which of your schools are up to standard performance. They need your approba-

tion and encouragement. The other schools need your conscientious visits, friendly advice, and assistance to overcome their difficulties and to make the Sunday School opportunity available to every member of the ward.

"BRING-A-FRIEND" SUNDAY

PROGRAM your publicity for

December, announcing January 9, 1955 as "Bring-a-friend" Sunday. Make the wards conscious of last year's attainments, and this year stake superintendents can suggest a percentage increase over last year as an individual ward goal. This should not be competitive between wards, rather a problem for each ward's own consideration. Those achieving agreed upon goals can be given special recognition.

Ward superintendents can arrange for posters to be made and displayed by the various

classes in their rooms. Class rolls should be analyzed and assignments made for each class member to contact and bring a friend.

Prepare to have excellent teacher preparation and well-rehearsed participants on your program, so that this will be an outstanding Sunday School experience.

Above all, see that you have smiling, gracious greeters and preparation through specially instructed ushers and teachers to see that each newcomer is greeted, introduced and made to feel at home. Plan well and have many new "friends" in Sunday School on January 9.

—Wilford M. Burton.

JUNIOR SUNDAY SCHOOL COURSE NAMES

NAME designations for Junior Sunday School classes for 1955 are announced as follows:

Course No. 1, "Sunday Morning in the Nursery," is *Nursery*;

Course No. 1a, "Beginnings of Religious Praise," is *Advanced Nursery*;

Course No. 3, "Growing Spiritually, Part II," is *Kindergarten*; and

Course No. 5, "Living Our Religion, Part II," is *Primary*.

The chart showing subject titles and dates of Sunday School lessons by departments appearing on page 350 in the November, 1954, *Instructor* should be changed to read as shown above.

—B.O.H.

Pictures Can Help You Teach

By Margaret Hopkinson

MAY we so awaken interest that discipline will be less and less necessary.

—Glen Frank.

The following Standard Publishing Co. pictures will help accomplish these objectives:

No. 636—"No Room in the Inn"

No. 301—"The Baby Jesus"

No. 497—"Arrival of the Shepherds"

No. 618—"Wise Men on Camels."

These pictures may be found in the various picture packets suggested to accompany the manuals, in ward libraries, or purchased as single copies from the Deseret Book Co., 44 East South Temple, Salt Lake City 10, Utah.

"No Room in the Inn"

The picture, "No Room in the Inn," should be displayed so all the children can see it.

First, give the children the opportunity to tell the



No Room in the Inn

"**W**E live in a world of visual aids. If we cannot experience the thing itself, we can select some form in which it is given graphic representation."¹ A picture is a very effective graphic representation for younger children. In teaching, pictures are effective because:

1. They help the teacher to make the lesson "live."
2. They serve as an excellent substitute in the absences of direct contact or first hand experiences.
3. They vitalize, clarify and focus attention upon the objective.
4. They stimulate interest.
5. They give correct impressions if carefully selected.
6. They provide the necessary realism and emphasis.

Tests have proven that impressions through sight are stronger, more lasting and more definite than those received through any of the other senses. Teachers should select pictures after careful study of the lesson and its objectives, remembering that pictures are most effective when accompanied by verbal instructions, class discussions and class activities.

Let Pictures Help Tell the Christmas Story

Objectives of the Christmas story as given in the manuals are:

Course No. 4 (Primary) Unit Seven. "To help the children become acquainted with the beauties of Christ's birth and attitudes and through them to celebrate Christmas as a spiritual festival."

Course No. 2 (Kindergarten) Lesson 50. "Let the children become familiar with the beautiful story of the birth of Jesus as found in *Luke* of the Bible."

Course No. 1 (Nursery) Lesson 51. "How our Heavenly Father showed His love when He gave us Baby Jesus."

¹Teaching as the Direction of Activities, John T. Wahlquist.



The Baby Jesus

story if they are familiar with it. If not, the teacher should tell the story of Mary and Joseph's journey to Bethlehem.

Focus attention to the picture by direct questioning similar to the following:

"How do you think Mary and Joseph got to Bethlehem?"

"How long do you think it took them? The picture shows it is dark. Why is Mary looking at the ground? She is ill and tired. What tells you the donkey is tired?"

"Joseph is tired too but is very anxious that Mary has a place to rest. Joseph points to Mary as he pleads with the innkeeper to let her rest there."

"What do you think the innkeeper is saying? 'No room in the inn.'"

"Is the innkeeper sorry?"

"Show me what he is saying with his hands."

Where does the innkeeper tell Joseph and Mary they might rest?"

"The Baby Jesus"

This picture shows what happened that night. Tell the story of the birth of Jesus. Call the children's attention to the manger, the swaddling clothes, the floor, the animals and the beautiful face of Mary and the Baby.

Why does it look lighter outside than it did in the first picture? Here is the place to tell about the bright star that shone that night and the angels that sang in the heavens. This was the first Christmas!

"Arrival of the Shepherds"

Before showing this picture ask who saw the star and heard the angels and then after ask the following questions:



Wise Men on Camels



Arrival of the Shepherds

"What are shepherds?"

"What were the shepherds doing that night?"

"What did they do when the angels told them Jesus was born?"

Have the children tell what the shepherd boy brought with him. Have the children dramatize the shepherds seeing the star and hearing the angels. Point out to the children that all the people are looking at the Baby Jesus. Christmas is His birthday. Then ask the children: "Do you think you can touch the people in the picture and tell who they are?"

"Wise Men on Camels"

After showing the picture ask or tell:

"Who else saw the star besides the shepherds?" "The wise men saw the star. They knew the star was a sign that Jesus had been born."

"What is the one wise man pointing to?" "How did they find their way to where the Baby Jesus was?" "Each wise man carried a gift for the Baby Jesus. One had gold, it was the best thing he had. The other had frankincense which is a precious perfume. The other had a sweet smelling spice called 'myrrh.' Where do you think they carried these precious gifts?"

"Notice how anxious they seem to follow the star and find the Baby Jesus."

Arrange the pictures so the children can choose one and retell the story the picture tells.

Use a Picture Storybook

An excellent book of pictures that will help tell the Christmas story is the *Christ Child*,² by Maud and Miska Petersham.

²Deseret Book Store, published by Doubleday and Company, Inc., Garden City, New York, \$3.00.

The simplicity and beauty of the pictures with the text from *Matthew* and *Luke* makes it very appropriate for Sunday School use.

Three parts of the book, "The Babe," "The Shepherds" and the "Wisemen," can be used to tell the Christmas story. Children will like the pictures of the animals standing around the manger and the shepherds kneeling before the baby. "And they came in haste and found Mary and Joseph and the babe lying in a manger." Other excellent pictures are the ones of the wisemen, "For we have seen his star in the east and are come to worship him." "And lo, the star, which they saw in the east, went before them until it came and stood over where the young child was." "They presented unto him gifts; gold and frankincense and myrrh."

Make the Christmas story live in the hearts and minds of children by giving them beautiful pictures to remember.

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NEXT MONTH'S ARTICLE

NEXT month's article will be "Dramatic Interpretation (songs, finger plays, 'acting out' activity)" by Hazel W. Lewis.

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SACRAMENT GEM

I come to thee all penitent;
I feel thy love for me.
Dear Savior, in the Sacrament
I do remember thee.

• • •

IDEA EXCHANGE

To Aid in Enlistment

IN the Junior Sunday School of the Provo First Ward (Provo Stake) two out of three departments recently achieved 100% attendance through the use of special postcards sent through the mail.

Children do love to receive mail, and this system also notified parents of the special interest the teacher and coordinator had for their children.

The little card read as follows:

PROVO FIRST WARD SUNDAY SCHOOL

Junior Division
Second South and First East Provo, Utah
Sunday School at 11:00 A. M.
Date

We missed you at Sunday School today,
and hope that you will be with us next Sunday morning.

Teacher

These little cards were printed in advance; and the date, the name of the child and the name of the teacher were inserted.

Now that the teacher is responsible for the enlistment work of her class, this idea may prove practical and helpful.

—Hazel F. Young.

Junior Sunday School SONG OF THE MONTH for February

"At Closing Time," *The Children Sing*, No. 36.

THIS is a hymn that even tiny children can learn to sing. It is a prayer song which, though brief, may be used to add spiritual beauty and sweetness to the closing of any Junior Sunday School service. Here we guide children to sing directly to the Lord, beseeching a great blessing. When they sing "Keep us safe, . . ." they are not only asking for their physical well-being, but they are asking their Father in heaven to protect and strengthen them every minute from the snares of evil.

As choristers we need to make the children aware of the preliminary beat which introduces their participation on the fourth beat at the beginning. Another problem will be holding the sustained tones on the "Amen." If we sing the song through several times the children will soon join with us. It should be sung sweetly, simply and smoothly as befitting a prayer. The accompanist might wish to use as an introduction the music in the fourth and fifth measures. Piano accompaniment may be used as we teach this song.

—Edith Nash.

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QUESTIONS FROM THE FIELD

Christmas Gifts

QUESTION: Junior Sunday School teachers frequently plan a gift for children in their classes. An eating treat has been a common gift, but now we understand and agree that partaking of the sacrament is the only time children should eat at Sunday School. Could something to eat be given children with instructions not to eat it until they arrive home or would a card be better?

Answer: The spirit of Christmas is one of giving rather than getting, and Sunday School teachers might well think of their contribution to a child's joy at Christmas as a well-planned experience in helping him give joy to others. A Junior Sunday School gift to someone in need might be planned. It could be a box of food for the bishop to give to a needy family, or an interesting program given at the residence of a home-bound ward member (either child or adult). A beautiful Christmas lesson might be given to which the mothers of class members were special guests. In carrying out any of these projects a teacher would be giving richly of herself to children and helping them too to catch the deep spiritual significance of the season.

If a tangible gift is planned for children, a card with a well-chosen greeting from the teacher to the child would seem most appropriate.

—Eva May Green.

• • •

ENRICHMENT MATERIAL

The Spirit of Christmas around the World

DOES Christmas give you a warm and tingling feeling down deep inside? You can't explain why. You just know everything about Christmas makes you feel happy and good all over. And you love it.

Sometimes Christmas smells make you feel that way. These do especially: piney greens of wreaths and Christmas trees or

spicy baking smells from mother's kitchen. And Christmas sounds are important too such as: Christmas bells; Caroling; the big organ at the meetinghouse with its soft, whispered secrets; and wood fires crackling in the fireplace.

The candle burning in the window across the street reminds you of the legend about how a candle's light guided the Christ child. And looking up into the dark sky to find an electric "Bethlehem Star" twinkling there, brings Christmas very close. You feel kind and loving. You want to do something special for someone else to show your love.

This feeling at Christmas is what grownups call the "Spirit of Christmas." Best of all you can keep it in your heart always. "The things of the spirit abide forever." Presents you hold in your hands only a short while. But love in your heart lasts always.

Use maps and pictures illustrating the costumes and customs of the various countries. Search in magazines for pictures.

Spain

Spanish children have no Christmas tree and do not hang up their stockings on Christmas Eve. Instead, they practice a custom called "Nacimiento" which means hiding slippers and shoes for Balthasar and the Wise Men to fill with goodies.

Plump turkeys, quacking ducks and cooing pigeons crowd the Christmas markets which are a special feature of Spain's festive season. Streets and plazas are lined with stalls heaped high with oranges, melons, colored flowers, children's toys and candies. Amidst floods of music and laughter, dark-eyed, eager children run from booth to booth to gaze in wonder at the array.

According to an old Spanish tradition, the magi are said to journey to Bethlehem every year. And so on Epiphany Eve, January 6, the children are laden with gifts as they wait at the city gates to meet the Kings. They look for the group in the sunset; but soon the glorious vision fades away and the children turn homeward, believing the Kings to have passed behind the mountains.

Germany

At dusk on Christmas Eve, the door of the living room in the German home flies open, and there stands a little tree ablaze with lights. German trees have nothing on them except lights and candy. Each person's presents are arranged in a pile underneath the tree.

France

On Christmas Eve in the villages of France, the homes are the center of festivities, including a holiday supper and the ceremony of the burning of a yule log. At midnight the church bells ring, and the merry-makers become solemn as each lights his Christmas candle, a little paper streaked with various colors. The streets are dotted with lights as the villagers hurry to church to celebrate the Noel.

Then amid great excitement they return home for a supper, so gay and joyous that the feast often lasts until morning. But children are not forgotten, for the little slippers and wooden shoes have been filled with sugar plums. This custom began when children of long ago filled their shoes with oats and placed them on the doorstep for the camels of the three Wise Men who were believed to travel on Christmas Eve.

Finland

Following weeks of Christmas preparations, the Finnish house is ready for holiday celebrations by noon of Christmas Day. Suspended from the ceiling is a straw frame-work which is decorated with paper stars, suggestive of heaven. When lighted from below by the glow of the firelight and the Christmas tree candles, it produces a mysterious effect. Straw is piled upon the floor, and reminiscent of the Christ Child, the children sleep on a manger-like bed.

In honor of the Christmas Eve celebrations, every member of the family takes a traditional *sauna*, or steam bath. After the *sauna*, all gather about the table while the head of the family solemnly reads the Christmas prayer and sermon. The little children visit other homes during the evening, but return early to see if the man dressed as a yule goat, "Father Christmas," has left any presents for them.

Tiny candles decorate the altar and shine forth from the church windows. The merry tinkling of the bells announces the arrival of the sleighs, carrying people from near and far that they might partake of the religious services this Christmas morn.

Yugoslavia

Men of the family rise before dawn on the day before Christmas to search in the forests for a young oak tree, suitable

for their *Badnjak*, or yule log. Many traditions must be adhered to regarding the log. It must fall toward the east at the moment of sunrise—if any branches touch another tree it is an omen of bad luck for the coming year. Upon their arrival home, the men are greeted with song and feted with a light supper. To allow the log's fire to die out would mean misfortune in the coming year, so certain members of the family keep an all-night vigil.

A fire is built and the family gathers around the burning log to await the arrival of *polaznik*, a village lad, who must be the first to enter the house on Christmas morning. Entering, the *polaznik* throws a handful of grain at each member of the family, asking a blessing as he does so. Next, the log is struck so that many sparks fly into the air, each spark meaning many sheep, cattle, and pigs.

Concluding this ritual, *polaznik* pours some wine on the log, leaving a coin on one end to assure the family of bounteous living in the new year. In return for his blessings, *polaznik* is treated with food and is entertained in the home for the remainder of the Christmas day.

Ireland

One of the most beautiful of all Christmas customs is practiced in Ireland. On Christmas Evening, candles are lighted and placed in every window of the house, and doors are left ajar. The candlelight and open door are symbols of welcomed hospitality, assuring the Irish people that no couple seeking shelter for a Baby who is the son of God will be homeless. The candlelight must shine forth all night long and may be snuffed only by those having the name of Mary.

A cup and saucer is placed on the table in each home for entertainment of wandering souls who are believed to come home for Christmas.

"Feeding the Wren" is a custom that is based upon the legend of St. Stephen who was hiding in a furze bush and betrayed to his enemies by a wren. On St. Stephen's Day, December 26th, the young children gather together, obtain a wren, and place it in a cage on top of a furze bush while they go from door to door collecting money which will be used for charity.

Syria

Christmas Eve in Syria is spent in worship and prayer. On this evening a bonfire of vine stems is made in the middle of each church, in memory of the Magi who were cold from their journey.

Many Syrians journey to near-by Bethlehem to attend the midnight service in the Holy Land. Christmas Day is chiefly observed in the home with prayers and quiet rejoicing. Young boys and girls, masked and dressed in gay costume, go singing from door to door and receive coins, eggs, and candies in return.

Much laughter and merrymaking accompany New Year's Day. Legend tells that the camel which was the youngest of those bearing the Wise Men fell down, exhausted by the journey. The Christ Child blessed it and conferred immortality upon it. For this reason, the Syrian Santa Claus is the camel, who brings gifts to the children on New Year's Day. Before going to bed that night, little boys and girls set a bowl of water and wheat outside the house; in the morning, the good find gifts, and the naughty find a black mark on their wrists.

Palestine

Members of all denominations assemble to worship and sing carols in the Church of the Nativity in Bethlehem — directly above the birthplace of the Holy Child.

As of old, the Church is ablaze with flags and decorations on Christmas Evening; and men and women crowd doors and windows, even standing upon the square, flat house tops to view the spectacle. A signal from the watcher at the highest point announces the coming of the procession which is dramatically heralded by a flying horseman holding aloft a streaming banner. A corps of native police, mounted upon fiery Arabian horses is followed by a solitary horseman standing upon a coal-black steed, carrying the cross on high. Following and completing the procession are the cortege of church men and native government.

The procession solemnly enters the church. Because the placing of the ancient effigy of the Holy Child cannot be seen by the public, the people move forward in the church, pass behind the high altars, and down the steep, winding steps which lead to the grotto. Here, marked by a silver star, is the believed site of the birth of Jesus. Here, too, is the site of the manger where the Holy Babe is thought to have lain.

—Addie L. Swapp.

About His Power and Glory

WHAT JESUS MEANS TO ME*

By Robert Von Johnson

JESUS said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:" (John 11:25.)

Although I am only 12 years old, through the teachings of my parents in my home and teachers in Sunday School, I am beginning to understand that to put my trust in anything or anyone I must have belief that it is right. In the simple faith that I have, I do believe that Jesus is my Savior. He lived here on earth and set the pattern for me to follow, so that I would know how to live. By living as He taught us to live and through His sacrifice and resurrection, I may have eternal life which, I am told, is God's greatest gift to man.

Having accepted His life and teachings as a guide to bring me into our Father's Kingdom, I want to know what He would have me do.

When I was baptized on my eighth birthday and received the Holy Ghost, I was told that He would be near me to guide and help me if I would keep myself clean and pure and do what is right. A few months ago, I was given the Aaronic Priesthood and was told that as long as I would honor this priesthood and seek to do good, the Lord would give me special blessings. This makes me feel nearer to Jesus.

When I pray in His name, I feel that I am talking to Him and can ask Him to bless me and help me to understand better the beautiful pattern that He has given us all to live by. I am trying to learn in my Sunday School class how Jesus lived

and what He taught, so that when I am faced with a problem or temptation comes, I can use Him, His life and what He taught as a guide.

I ask myself, "What would Jesus do about it? Would He think it to be right? Would it be doing good to others? Would it keep me in the light that would bring me to Him?" I feel sure that if I live clean and pure and seek Him constantly in prayer, He will be near to me and guide me in the things I do and say.

* * *

HE IS OUR REDEEMER*

By Kay Pratt

IT gives me a great thrill to represent the Grand Coulee Stake and to speak on "He Is Our Redeemer."

Why do we need a redeemer? From what did He redeem us? Through teachings of our parents, at home, and through the training we get in our Sunday School classes, we learn answers to these vital questions. We then come to realize that Jesus is truly our redeemer—that He is the Son of our Eternal Father and is our older brother. We learn of the great plan of salvation which was prepared before the earth was formed.

Because our first parents, Adam and Eve used their free agency, and partook of the forbidden fruit in the Garden of Eden, they were cut off from the presence of our Heavenly Parents and became mortal—subject to death. The Lord, in his great justice and mercy told them that they should repent and be baptized, then they would receive the Holy Ghost. He told them that he would

provide a Savior who would have a power over death—power to bring about the resurrection of mankind.

We read the thrilling words of Job who, weakened by great suffering and sorrow, rose up in strength of spirit to exclaim, "Oh that my words were now written! oh that they were printed in a book!

"That they were graven with an iron pen and lead in the rock for ever!

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God:

"Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job 19:23-27.)

When we stop to think of Jesus as our Redeemer, a great influence comes into our lives. Our hearts are filled with thanksgiving, we feel that if He would voluntarily give His life to remit our sins, how important it is for us to forgive one another.

We feel His great love for us. With it love for our brothers and sisters increases. In fact, it develops within us bonds as strong as life itself.

We gain comfort and assurance when the world is dark around us. We are inspired to nobler ideals and find the courage to live them. This influence radiates like circles made by a pebble dropped into a pool. Ever widening until all mankind has been blessed by it—even to the savage, though he never had the privilege of being taught about the Savior.

Let us always be grateful for the teachings of our parents, the training we get in Sunday School and for the inspiration of the Lord which makes us know that: He is truly our Redeemer.



Robert Von Johnson



Kay Pratt

*Two-and-one-half minute talk given by Robert Von Johnson, age 12, El Paso Second Ward, El Paso (Texas) Stake, at a recent Sunday School Conference.

*Two-and-one-half minute talk given by Kay Pratt, Moses Lake Second Ward, Grand Coulee (Washington) Stake, at a recent Sunday School Conference. Kay is 16 years old.

Book of Modern Revelation

By Kennelb S. Bennion

WHEN Joseph Smith opened his Bible and read, "If any of you lack wisdom, let him ask of God, . . .," he had faith that the days of receiving new truth from heaven had not ended with the Apostles. (*James 1:5*.) He felt that he lacked wisdom, and he accepted that statement to mean exactly what it said.

What a religious revolution started because of the simple faith of this 14-year-old boy!

There followed a truly marvelous work. Not all the Gospel truths could be revealed or understood at one time; for mortal man can learn only a little here and a little there, not all at once. Additional information had to be given later. As our scriptures say, "For he will give unto the faithful line upon line, precept upon precept; . . ." (*Doctrine and Covenants 98:12*.)

In the years that followed, much additional information was revealed. Some of it came from the lips of heavenly visitors, such as the angel Moroni; it came from the promptings of the Holy Ghost; and direct from the Author of all faith. As new truth was needed, it was given.

The usual procedure was for the Prophet and his associates in the leadership of the Church to solve, if possible, all problems—temporal and spiritual—from the truths already obtained through the scriptures or direct revelation. If a new revelation was received, it was considered by the leadership of the Church before it was incorporated into the new scripture, the *Doctrine and Covenants*.

Some of the revelations concerned all the Church; many of them dealt with specific and immediate problems; and some contained instructions to individuals in the Church, telling them of the will of the Lord concerning them.

The number of sections in the *Doctrine and Covenants* received through or brought about by the Prophet Joseph Smith, 134 in number, began in the year 1823. One was received that year. No other revelations were received until 1828, when two more were given. During the next five years, ninety-eight revelations or commandments were received—the greater part of the book.

These were the years of greatest need, for the actual organization of the Church called for much Divine guidance. These were the years when the mechanics of the Church were being set up. Everything about it had to be of Divine origin or it could not endure—at least not as The Church of Jesus Christ of Latter-day Saints. Even the name of the Church was given through revelation. (*Section 115:3, 4*.)

In the establishment of the Church, it is logical that Joseph Smith would receive in a comparatively short time the greater number of revelations; for the organization of the Church and the restoration of the Gospel were his special callings. The second presi-

dent of the Church, Brigham Young, established only one section, No. 136. Here the words and the will of the Lord were given through him at Winter Quarters on the Missouri River preceding the trek to the Rocky Mountains.

Another statement of profound importance, sometimes called the "Manifesto," was given by President Wilford Woodruff in Salt Lake City Oct. 6, 1890. This has not been named one of the revelations, but has been designated "Official Declaration." It brought to an end the Church's sanction of plural marriage.

The fact that no later revelations have been published in the *Doctrine and Covenants* does not mean that later "prophets, seers, and revelators" have not in the past and do not now receive direct revelation pertaining to their work and the problems of the Saints. They may receive such revelation a dozen times a day. In fact, we believe that without constant inspiration from God the Father, His Son Jesus Christ or from the Holy Ghost this Church cannot continue as the true church of Christ.

The Prophet Joseph received revelations wherever he went. A study of the revelations indicate that, geographically, he received them all the way from Salem, Mass., to the western boundaries of Missouri. It was in the vile dungeon at Liberty, Mo., under the most terrible conditions, that he received three particularly important revelations. They were Sections 121, 122, and 123. Number 121 is especially beautiful and important. The rulers of men and nations, and leaders in the Church from the deacon's quorum upward would do well to read and re-read Section 121 often; for this section contains vital truths concerning human relationships and the exercise of authority and dominion over fellow sons and daughters of God both in and out of the Church.

The restoration of the Gospel in its fullness brought with it a priceless gift to mankind: the restoration of direct revelation from the Lord. Truths that have been revealed in this Last Dispensation have too often been ignored, even by those to whom they were especially intended.

Let us take the knowledge given us through revelation and live according to it. Then we shall not be among those to whom Christ referred who have eyes, but will not see; or who have ears, but will not hear.

In all our Sunday School teaching, let us read—and stimulate others to read—all the standard works of the Church, but especially the *Doctrine and Covenants*, the book of modern revelation.

It was the Prophet Amos who said: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (*Amos 3:7*.)

And Jesus said: ". . . Lo, I am with you always, even unto the end of the world." (*Matthew 28:20*.)

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*A gift is as a precious
stone in the eyes of him
that hath it: . . .*

—Proverbs 17:8.

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She Seemed To Forget It Was Christmas Eve

TRY it sometime. It may make you want to ride a rocking horse again, or build a house of blocks, or wage a war with tin soldiers. But chances are the thoughts will stoke the embers of your soul.

Reflect back across your Christmases. Peg the ones that shine out the brightest. I just have. It is surprising how many of my Christmases are totally forgotten. But with a reindeer whip across my mind, I have come up with three.

Actually the three are Christmas Eves.

The first came just two years ago. Our little family was gathered beside the lighted tree. The girls were in their pajamas. It was story time. Suddenly we heard the jingle of bells on the front porch. In tripped Santa Claus himself, as handsomely jolly and brightly dressed as you will ever see him in a department store toyland. Four pairs of children's eyes sparkled like tinsel as he stroked light-haired little heads and put the smallest child on his knee. He gave the children a ribboned cluster of pine cones to put on the door. It was a wondrous night!

We learned that Santa was a neighbor through the lot, a neighbor we had not before met.

Then there is a long-ago Christmas Eve. It is faint, seems blurred by falling snow and the low moan of a cold wind. But somehow I can dimly remember carrying, as a boy, packages amid the drifts to lonely homes—carrying them for my father, a bishop.

The third Christmas is more vivid. The year was 1935. Five of us missionaries were on our way from London to Liverpool, about two hundred miles away. There, we were to attend the wedding reception of a friend on Christmas Day. Heavily bundled, we rode in a little copper colored, narrow nosed English car.

Upon leaving London, we plunged into a thick, white blanket of fog. For hours, we were like ants lost in a bale of cotton. At 10 p.m. we crawled into Coventry, Lady Godiva's spired city deep in England's heartland. Bells rang out over the quaint, dimly-lit streets. There were a few late shoppers bustling about. A group of youths, capped and scarfed, sang merrily as they marched to a corner pub.

We were hungry. We stopped a woman wearing a big shawl, with a wicker shopping basket on her arm. We asked her if there were a fish-and-chip shop nearby. This was Christmas Eve, perhaps the busiest night of a woman's year. But the lady with the shawl apparently forgot it was Christmas Eve. Not content to explain where we could find a shop, she gripped her shawl. Then she replied, "Yes. Follow me. I'll take you to our fish-and-chip shop."

She led two of us through one or two narrow, slippery streets that seemed like alleys. Then she pointed to the shop and turned and went her way.

We discovered that the shop was closed. We did not have our fish and chips that night. But we had been filled with the spirit of the yule by a woman who seemed to have forgotten it was the night before Christmas.

Seemingly there was nothing extraordinary about that experience in Coventry. But it keeps coming back to me, like the warmth of an open hearth.



WOMAN WITH THE SHAWL
Her gift lasted.

As I reflect on my Christmases, I think how at times I have sat down as the holiday has moved closer, and tried to wrench from my mind a name of someone special to remember. At times a name has come, and too often it has been lost in the Christmas rush.

Perhaps it would be better if I would forget that Christmas Eve is one night and Christmas is a day. Perhaps it would be better to set aside all 365 days for Christmas kindnesses. Perhaps, then, there would be more memorable days and nights to reflect on, because somehow one of the Christmases I remember best is not one with an electric train, or a pair of skis, or a bursting stocking over the fireplace. It was a Christmas Eve when a Coventry woman gave nothing in goods. But she touched the candle of Christmas kindness to two young men floundering in a fog.

Every day does have its Yuletide opportunities. Tonight, I can think of a neighbor boy off in an army camp. He probably needs the cheer of a letter. Then there is the man who this week said he had a problem to discuss, and he got away in the rush of a meeting. There is another friend who tonight is bedridden, battling cancer. There are our own children who have gone to bed without a goodnight "thank you" for the jobs they have done so well today.

Perhaps it would be well to do more than reflect on the Christmases of the past. Perhaps it would be better to reflect each night just before asking gifts from Him through bedside prayer. Perhaps it would be well to ask myself what I have done today to earn the right to make these requests tonight. What have I done to touch others with the candle of kindness. What have I done today with this light that has come to me from others, such as the woman with the shawl on a chill Christmas Eve in Coventry.

—Wendell J. Ashton.